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Communications.

For the Churchman.

ARTICLES OF RELIGION.

NO. II.

Mr. Editor,—In my last I endeavored to set forth the objections to the policy of binding "the commandments of *men*" (in the Church of *God*,) in such wise as to give them a power of *limitation* and *exclusion*, the policy for instance of so imposing Articles of Religion set forth by fallible authorities, as to debar from the ministry all who are unable to subscribe them; the remarks now to be made regard the Thirty-nine Articles as received in this Church and in the Church of England. It is to be examined whether, supposing it to be perfectly just in the abstract and countenanced by Scripture and the usage of the Church, to impose "Articles of Religion," whether the particular *Thirty-nine Articles* fulfil those conditions which "Articles" might reasonably be expected to satisfy—in other words, whether the "*Thirty-nine*" are just and proper Articles to be imposed.

1. The first consideration regards rather the form in which these Articles are presented than the Articles themselves. It is required not simply that no doctrine should be taught contrary to the opinions therein set forth, but they should be ex animo believed. The Book of Articles is thus an addition to the Creed—to the "credenda." And not only is an addition made to the Creed, but also the addition is of such character that the *private judgment* of the Christian is *limited* in the case of opinions which, however erroneous, have never been pronounced *heretical* by the Church Catholic.

Now it is a question whether such a procedure has a warranty in Scripture.

St. Paul says, "charge that they *teach* no other doctrine, neither give heed to fables and endless genealogies," In another place he says, "a man that is a *heretic* after the first and second admonition reject." Which two injunctions when combined seem to bear this meaning: If any man deny the essentials of the Faith *reject* him, but if his mind be disturbed about other points, "fables and genealogies," charge that he *teach* no other doctrine than that which thou hast learned of me; let his error remain in his own breast; St. Timothy is to charge his clergy that they give no heed to fables, he is to command them to *teach* none other than the true doctrine, but he is not bidden to exclude them on account of such errors from teaching those truths which are unquestioned. To forbid to *teach unsound* doctrine is not to forbid to teach *all* doctrine.

It would seem from this that where the errors in question do not contradict those fundamental truths which a man must believe before he can be baptized or become a Christian, in such case the authority of the Bishop, and hence of Articles of Religion, has its proper exercise in placing limits upon the *teaching* rather than upon the *private judgment* of Christian men. And indeed this species of limitation, independently of apostolic authority, seems to rest on the basis of common sense. For he who holds a doctrine deemed unsound is objected to only on account of the effect his error may have first upon himself and then upon others. Now whatever effects the error may produce, he will be obnoxious to these effects as much while he is a layman as when he becomes a clergyman; and if he have consented not to *teach* his error, it does not appear what danger others incur by his holding it.

It is worthy of remark in furtherance of this, that even the Church of Rome, notwithstanding her reputation for a disposition to fetter the human mind, has adopted this milder course. Whenever she has not been prepared to pronounce a doctrine absolutely heretical, she has been satisfied with imposing silence, with charging "not to teach." Such was the purport of the decree of Sixtus V., in 1588, on the subject of predestination, and also of that of Paul V. on the same doctrine. The same course was pursued in reference to the question of the immaculate conception by Sixtus IV., in 1483, Pius V. in 1570, Paul V., in 1616, Gregory XV., in 1622, Alexander VII., in 1661; and yet of these popes several at least were firm believers in this doctrine, (See Palmer on the Church. Vol. II., p. 250.)

2. St. Paul's language suggests a second objection.—He who writes to Timothy "Charge that they teach no other doctrine," writes also, "*Thou hast fully known my doctrine.*" Now could the bishops and Convocation which put forth the Thirty-nine Articles have known St. Paul's doctrine with the same certainty as St. Timothy did, there would be a parallel in this respect; but how can fallible men determine infallibly the apostolic doctrine? Is not the nearest approach to certainty which we can have to be found in the witness of the Universal Church? What the whole body of Christendom acknowledges, we may perhaps "fully know" to be apostolic doctrine, but beyond the circle of doctrines so witnessed, there can be no certainty. Now St. Paul does not say to the Bishop, "Charge that they teach no other doctrine than that which *thou thinkest to be true*," but "charge that they teach no other doctrine," &c. than mine which "*Thou hast fully known.*" St. Timothy in his exercise of discipline had a sure ground on which to support himself, viz.: his full knowledge of St. Paul's doctrine; but modern bishops when they insist upon other dogmas besides those which are universally received, can fall back on no authority other than their own, or other *fallible private* judgment.

Let it be considered then, that when St. Paul enjoins the exercise of Episcopal authority, his injunction is given under circumstances which involve two limitations—the injunction is to charge "not to *teach*," and the doctrine which may be enforced is a doctrine "fully known:" on the other hand the English system disregards both these limitations, and involves therefore an exercise of authority which is not founded on Scripture.

In addition to these two formidable, and as it were scriptural objections to the English system, there are others of sufficient weight to be noticed.

3. For does it seem too much to require that "Articles of Religion" to be enforced on the clergy, should not only be capable of proof from Scripture, (that is that the parties imposing them should deem them scriptural,) but also of undoubted proof from Tradition? A certain presumption must rest against them if it cannot be shown that they were held of old; "quod semper" is one of the criterions of truth. When the Ante-Nicene Churches had their differing creeds, they not only contended that these were scriptural, but also that they had been handed down to them from the apostles. When the Bishops assembled in the primitive councils they not only declared, "This is the teaching of Scripture," but also "Tradition every where proclaims the same." Now to say nothing of other Articles, concerning which it is as much a matter of dispute between us and the Romanists, whether Tradition teaches the doctrine contained in them, as it is whether Scripture does; and concerning which it is difficult to know with certainty what Tradition does teach; to say nothing of such Articles, one may ask, can it be at all contended that the 17th, the 29th, and the 13th (including its title) are taught by Tradition? In the case of the other Articles where the appeal to Tradition is disputed, Tradition becomes of no avail as an interpreter of Scripture. The point is involved in the original difficulty which gave rise to the appeal to Tradition; it still remains the question of one man's interpretation against another man's interpretation, (either of Scripture or Tradition.)

4. Fourthly. It might be expected that "Articles" should not contain doctrines which are denied by all Catholic Churches except the particular Church imposing them. When the Articles of "Christ's descent into Hell," and of "the Communion of the Saints" were inserted in the Creeds of particular Churches, it was not only true that those doctrines had *always* been held in those Churches, but it was also the fact that they were held *every where* else in the Christian world. But the Church of England requires her clergy to subscribe a condemnation of all Christendom but herself, and of all Christendom, herself included, for many hundred years preceding the Reformation. Surely, of all other doctrines, those involving such a condemnation should be left to a man's individual consideration. But it may be said those doctrines are the very ones to be insisted upon, since they constitute the very essence of the Church. The essence of its Protestantism undoubtedly, but not the essence of the Church. According to the Anglican theory the essence of the Church of England is, that it is the Church of *Christ;* and its differentia is, that it is the Church of Christ *in England.* Its Protestantism is, in logical phrase, simply an accident in its existence; and if it was lawful for that Church to reform itself *out of* communion with Rome, it is lawful (abstractedly) for it to reform itself *into* communion again.

5. Fifthly: It might be required that "Articles" should express the free, natural, unforced growth of theology of the particular Church. But will the English Articles answer this test? Religious freedom was unknown in the days of the Reformation. The distinguishing character of the English nation was its subserviency in religion to the reigning monarch; the nation was Protestant or Papistical according as a monarch of the one or other persuasion sat upon the throne; if we may believe the Venitian ambassador, it would have become Mahommedan if a Turk had been king.

The mass of the nation all along and for some time into Elizabeth's reign is generally conceded to have been attached to the old doctrines, but to have concerned itself very little in matters of religion. The two most active and numerous parties were undoubtedly the adherents of the Pope, (Papal supremacy men) and the Puritans; and had they been permitted to urge their claims upon the Church unrestricted by the civil authority, the result would have been either a continuance in the Romish communion, or else the establishment of Puritanism, which the unchecked Reformation assumed every where else, e. g. in Scotland, France, and Geneva; as also in Germany, under a milder aspect; and which it did eventually assume for a time in England in the 17th century.*

But in that period the State took every thing under its own control. Under Edward all the reforms (the Book of Common Prayer, Homilies, Articles, &c.) originated with and were enforced by the Council of Regency. Convocation petitioned that no ecclesiastical measures should be executed without its concurrence, but their petition was unheeded. A general order was given *forbidding the clergy to preach.*

On the accession of Mary, the same policy was pursued, only the tables were reversed. Elizabeth, on ascending the throne, found herself at the head of a Romish nation; Convocation was Romish, the Universities were Romish. (Short's History, p. 121.) As soon as she was free to act she ejected from their sees all the bishops but one, and nearly all the dignified clergy, 6 abbots, 12 deans, 12 archdeacons, 15 heads of colleges, 50 prebendaries;*—and *then,* and *not till then,* Convocation passed the Thirty-nine Articles.

After stating these facts it cannot be necessary to insist any further that the Thirty-nine Articles were not the "free, natural, unforced growth of the theology" of the Church of England.

But

6. Again: it might fairly be demanded that the Articles imposed should not be such as were drawn up in an age unfavorable to the discovery of truth, and of which the theology was actually unsettled.

The age preceding the Reformation was undeniably an untheological one; when Luther sounded his blast men began to make theology a study. But it was a period when passions ran high; there were burnings in the heart and burnings at the stake; meekness and brotherly love were forgotten on all sides. Those who suffered under Edward persecuted under Mary; the Lutherans rejected the English exiles as heretics; these exiles received into Switzerland quarrelled fiercely among themselves; their brethren imprisoned at home passed their days in disputations and contention.

Now, does it seem proper that our private judgment should be controlled by men who exhibited such tempers? Had superior meekness and brotherly love distinguished the earlier English Protestants, their own principle of the right of private judgment would still be a sufficient ground of objection to an *enforcement* of their theological opinions; how much is this ground strengthened when it is found that their holiness was not of that surpassing order which might claim a submission of our opinions to theirs?

The second characteristic of the sixteenth century was the varied and unsettled character of its theology. Not only were *several* opposing doctrinal systems of different individuals then propagated, but these individuals themselves were constantly modifying their theologies, rejecting from and adding thereto.

Cranmer himself illustrates this position; and his case is the more in point since he is the reputed author of the English Articles. It is well known that many years after the beginning of the Reformation when he was recognized as the head of the Protestant party in England, he still held the doctrine of transubstantiation; indeed, it was during his primacy that Anne Asken was burnt for denying it; only a few years had elapsed when, under Edward, he prepared a code of ecclesiastical laws under which the believers in transubstantiation were subjected to death. On the other hand, after having rejected the Romish Church polity, he took Erastian views of Church government, but afterwards, it is said, he embraced more primitive opinions. Changes of this kind give evidence of a mind that is feeling its way; and one can never know when it has arrived at its journey's end; had Cranmer lived longer we cannot tell what further modification his views might have undergone. Now it is no reproach to a man to change his creed, but cannot this much with all justice be required, that while his own faith is undetermined he should not undertake to determine that of others? And this remark, which refers to Cranmer, applies also in a degree to all the theologians of that period—to those who first imposed the Articles.

7. Seventhly: it may justly be required that "Articles of Religion" should express the theological position of the particular Church. Now, if ever, it becomes a question, whether our clergy should be required to subscribe our Articles, it would not surely be contended that they satisfied this test. How very far, for instance, are the 19th and 23d Articles from expressing the notions almost universally prevalent with us respecting the visible Church and ordination. Do the Articles in any way, *as Articles,* countenance the opinion which I suppose is nearly unanimously held, that "Episcopacy is necessary to the *perfection* of a Church?" Do they in any way countenance the isolated position which the Church has occupied in this country, our keeping aloof from our brethren, servants of the same Lord, having our own Bible Society and Missionary Society, &c., reordaining Protestant while we admit Roman priests; this will not be pretended in the face of the fact that the definition of the Visible Church is borrowed from a Lutheran formulary, (Confession of Augsburg,) and the Article on the Ministry is nought else than an expression of pure Congregationalism, a description in fact of the Continental mode of ordination at the time the Articles were framed. Now if our Church does claim for herself a position in the Catholic Church different from that of the other Protestant religious communities of this country, it is not too much to expect that there should be some expression of this claim in a formulary of Faith which discusses points from the adorable mystery of the Trinity down to the question respecting a Christian man's oath; and certainly there is no fairness that one, who by fraternizing with dissenters, tacitly condemns the position the Church has assumed, should be allowed to do so—none of the Thirty-nine Articles interfering with his liberty in this particular—while another is bound hand and foot because he sees no reason for acknowledging the truth of certain positions, respecting which it really does not much matter what he does think—for undoubtedly this is the case with respect to some of the Articles.

8. Lastly, it can with all justice be expected that no Articles should ever be imposed on the clergy of this Church, other than those set forth by a body which properly *represents* the Church. "Articles" established by General Conventions do not satisfy this condition. According to the present arrangement, the five hundred clergy of the four large high Church dioceses may be counterbalanced by sixty clergymen of the smaller dioceses, and hence any doctrinal decision of the Convention is not properly a doctrinal decision of the *Church.*

But I presume, Mr. Editor, it is not to be supposed that the liberty wherewith the Church has left us free would ever be abridged even by the General Convention, whatever may be the desire of particular individuals. We need *not* fear any return to the English system; its policy is at the least so doubtful, and this age is so little inclined to restrict private opinion, that we may hope for the best. In the contest which is now going on in the Church God will defend the right, and the legislation of Conventions cannot arrest His works. If however the banner of intolerance is about to be unfurled, it is well that every one should be prepared to resist the invasion of his rights. I have endeavored to point out some of the weak points in the enemy's camp; the time is, I trust, not far distant when it will be found that the ground on which they stand is utterly untenable.

COLUMBA.

* It is not generally understood how great was the tendency to Puritanism among the English Protestants. Its rapid growth and strength is evidenced by the changes made in the Liturgy of King Edward after it had been just a few years before set forth by authority. Puritanism increased, of course, during the exile of the Reformers on the Continent, and under Elizabeth it required all her energy and authority to prevent its remodelling the Church after its own fashion. Of King Edward's reign Dr. Cardwell says:—

"It is certainly not improbable that if the reign of Edward had been prolonged, and his counsels had been continued to be directed on the same principle, an attempt would have been made to establish an ecclesiastical polity after the model of some foreign Churches."—*Hist of Conf on Book of C. P.*, p. 5.

And of the Puritans under Elizabeth's reign, Bishop Short writes:—

"It is not unlikely that had they been suffered to continue and acquire strength, they might have been able to alter the Constitution of the Church if not of the State."—*Hist. Church of England*, p. 157, *Am. Ed.*

* All were ejected who refused to take the oath of the royal supremacy in ecclesiastical affairs. The great mass of the lower clergy submitted; but this was no test of their opinions, only of their subserviency, for they had submitted as readily to the papal supremacy under Mary.

For the Churchman.

NEWMAN ON DEVELOPMENT.

NO. I.

Dear Mr. Editor.—Pardon me if I again address you upon this subject. I cannot promise to be brief, because I wish to avoid obscurity, and to prove what I say. There seems to be a question as to Mr. Newman's meaning. This is not to be wondered at, since there is evidently much confusion in the author's own mind, or he may have intentionally confounded things which ought to be kept separate. If Mr. N.'s Theory only amounted to what your correspondent O. H. J. represents, the Essay should be ranked among the Curiosities of Literature, and labelled "Much ado about nothing." This title it will at any rate ultimately gain, as you in effect predicted in an article written on its first appearance. Your correspondent only perceives a portion of the truth. Mr. N. indeed claims for the Roman Church the *declaratory* power which pertains to the Church Catholic, but he also claims an unlimited power of *deducing* new doctrines from old ones. Were a General Council now to assemble, it might without hesitation *declare* Apostolic succession, and the Everlasting punishment of the wicked to be articles of Faith, because they have been held in the Church Catholic always, everywhere, and by all; but it could not make a *deduction* in favor of Papal authority. Mr. N. asserts that hereafter the precise location of infallibility may be settled. Will your correspondent admit that the Church Catholic can do this? Of course not.

I humbly conceive, Sir, that the view which you have taken of the matter is in the main correct, and I do not think there is any difference between us. The apparent difference arose from the indefinite meaning of the word development, as used by Mr. Newmau; but further consideration has convinced me that you are right in sternly confining it to one signification.

I purpose, Sir, in this and a following article to demonstrate, 1. The weakness of the Essay; and 2. Its infidel tendency; showing as the result of all, that Mr. Newman is thoroughly subjective, or in other words that he makes religious truth the product of the human mind.

I. His book is intended to be a protest against subjectivity, but he falls into this very error.

On the first page of the introduction occurs the following passage:

"The hypothesis, indeed, has met with wide reception in these latter ages that Christianity does not fall within the province of history—that it is to each man what each man thinks it to be and nothing else, and thus is in fact a name for a number of different religions all together; at variance one with another, &c., &c."

This is a fair representation of Protestant subjectivity, and the amount of it is, that there is no such thing as religious truth: for to say that there may be different forms of Christianity, is to deny that it has any form, in the same manner as a person would deny the existence of a circle, if he said that it was square. Mr. Newman sets himself to frame a theory the very opposite of this, and to hold up before the world Truth, One, Objective, unalterable. He rejects as false "the celebrated dictum of Vincentius," by which alone the objectivity of Truth can be maintained, and adopts a theory, intended to be the direct opponent of Protestantism, which may be favorably summed up in the following propositions:

1. There is but One Truth to which all are bound to submit.

2. The Church of Rome is in possession of this truth.

3. Although her present doctrines were unknown to primitive times they are derived from an Idea of Christianity then entertained, in the same manner as a tree is derived from its seed, and they have been developed under the guidance of infallibility.

4. The development of Christian doctrine in the Church has been analogous to the process which goes on in an individual mind in arriving at a definite idea of an obscure subject.

Now be it remembered that this Theory has been put forth to explain existing appearances in the Romish Church. It does not pretend to admit of proof further than as it is a satisfactory explanation of certain phenomena. The author acknowledges a contrariety between Primitive teaching and that of Rome at the present day. His aim is to account for it. He was prevented for years from joining her because of her supposed corruptions, and the Divine Anathema which rests upon the preaching of another Gospel. But he has striven to prove that it was never intended that Christianity should remain the same, any more than that an acorn should never develope into an oak. Sameness of religion does not, according to him, consist in sameness of faith, but in correct moral and logical deduction, the former of which can be tried by no objective test.

I cannot discover from the Essay that Mr. Newman attaches any one meaning to the word development, but varies it to suit his purpose, including under it all changes, both apparent and real. It is revelation and it is human thought and feeling. It is declaration and it is deduction.

The substance of Sec. 2, Ch. 1, in which the signification of the word is given, is as follows:

The word development means, 1. The process of development; 2. The result; 3. A development either true or false, the latter of which is a corruption.* There are developments, 1. mathematical; 2. physical; 3. material; 4. political; 5. logical; 6. historical; 7. moral; 8. metaphysical.

The latter five alone seem applicable in any sense to Christianity; and it is evident that there is nothing here which implies inspiration. Politics, logic, history, morals, metaphysics, are clearly independent of the supernatural; and I was therefore right in saying in my previous article that it was "weak human speculation" by which Mr. Newman represents Christianity to have been developed.

But he gives a totally different meaning to the word when speaking of the Jewish dispensation. There the revelation of Truth by inspiration and prophecy goes by the name of development; and in this sense no person will I presume deny what I asserted, that the doctrines of the Gospel admit of further development. It is quite conceivable that there might have been a revelation posterior to the Apocalypse; but it is equally certain that there has been none. The whole Development Theory, therefore, amounts merely to the unsupported assertion that there has been given to the Romish Church, in its collective capacity, an infallible power of feeling and thinking correctly, and thus obtaining a deeper insight into the meaning of Revelation than the primitive saints and perhaps even than the Apostles themselves. That I am correct in this statement is evident from the following passage:

"The view on which it" (the Essay) "is written has been at all times, perhaps, implicitly adopted by theologians, and I believe has recently been illustrated by several distinguished writers of the Continent, such as De Maistre and Mohler: viz., that the increase and expansion of the Christian Creed and Ritual, and the variations which have attended the process in the case of individual writers and Churches, are the necessary attendants on any philosophy or polity which takes possession of the intellect and heart, and has any wide or extended dominion; that, from the nature of the human mind, time is necessary for the full comprehension and perfection of great ideas; and that the highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients, but as received and transmitted by minds not inspired, and by media which were human, have only required the longer time and deeper thought for their full development." p. 19.

On this passage we may remark, that, taken by itself, it throws open Christianity to the criticism and dissection of the whole world, and might be adopted by those very ultra-Protestants whose subjectivity Mr. Newman condemns. It is, we all know, a favorite topic with dissenters and pseudo-Evangelicals to decry the wisdom of antiquity, and to claim more spiritual discernment for Scott, Henry, Doddridge and Wesley than was possessed by Clement, Polycarp, Ignatius, Lactantius and Athanasius. The Fathers of the Church, *i. e.* Luther's Old Mothers, groped in obscurity, but the Evangelicals revel in the noon-tide light of religious knowledge. Mr. Baptist Noel himself once told me, that, "We are much better commentators on the Scriptures at the present day than the Fathers were." Nor only does this passage afford encouragement to the dissenter and the latitudinarian, but also to the sceptic. The German infidel by long time and deep thought may arrive at the conclusion that the correct development of Christianity is its falsehood. And who shall gainsay him? But if Papal Infallibility is to be here understood, then, there is an assertion without proof. Infallibility is the very point in dispute, and that is taken for granted. Such, forsooth, is the theory which Mr. Newman magniloquently tells us is the sole rampart against Infidelity:

"An argument is needed unless Christianity is to abandon the province of argument; and those who find fault with the explanation here offered of its historical phenomena will find it their duty to provide one of their own." p. 19.

How long, think you, Mr. Editor, will it take some of the hard heads in Germany, to batter down this cobweb battlement? I own that I tremble for poor Newman himself when I look at its weakness, and read the sentence which precedes that which I have last quoted:

"No one has power over the issue of his principles; we cannot manage our argument, and have as much of it as we please and no more."

What is it, then, that separates the author of the "Parochial Sermons" from the infidel? A rotten argument! a worthless sophistry! a baseless theory! When there was a gulf in the Roman forum the oracle declared that it could never be closed until the most precious thing in Rome was thrown into it. Curtius leaped in *armed!* Is John Henry Newman, one of the "holy three," to be the Curtius of Christianity, and by his plunge into the unfathomable void, to close the gaping gulf that separates distracted Christendom? Certainly no foe to Papal Rome ever showed in such clear light the fallacy of her position, as this her convert and her champion!

J. H. H.

Waddington, N. Y.

* Development and corruption we shall hereafter see are only different stages of the same process; otherwise all the analogical reasoning goes for nothing; and thus on either horn of the dilemma the Essay crumbles to pieces. This is the whole argument in a nutshell.

For the Churchman.

THE PROTESTANT EPISCOPAL TRACT SOCIETY.

Mr. Editor.—Though not agreeing with your correspondent "A Tractarian" in the opinion he expresses as to the action of the Tract Society in determining to omit the name of the Rev. F. W. Faber from certain tracts, I was nevertheless, as a member of that Society, thankful for the friendly tone and spirit of his article. This is an unusual thing in publications respecting our Tract Society; which, in various quarters, when noticed, has been the object chiefly of wholesale fault finding and condemnation. The Society lays no claim to infallibility. It may err, like any other association of fallible men. It proceeds with deliberation: it takes every precaution to secure judicious action: it is ever ready to correct its errors, if convinced of them. This being the case, would it not be the more Christian part to specify and establish the particular error, if any has been committed, or to bring it in a friendly spirit to the notice of the Society, rather than to awaken prejudice and excite odium by general denunciations, to which neither the nature of the case nor a sense of self-respect permits a response?

I have not now before me, Mr. Editor, the friendly article of "A Tractarian," but its chief points, if my recollection is correct, are these: Was it honest, was it politic, in the Society to determine, as it did at the last meeting of the Board, to drop the name of the Rev. F. W. Faber from the title page of certain tracts? I think on both these grounds the action of the Society was justifiable.

1. It was honest. Our Church Tract Society, Mr. Editor, is not a subordinate, lending itself to any individual to aid in the diffusion of *his* views, opinions, arguments, or exhortations. The Society judges for itself; speaks for itself; and must be held primarily and fully accountable for its publications. But while its position is thus one of primary and full accountability, as is known to all, it does not profess generally to speak in language original in itself. The writings of individual men, doctors, confessors, saints, are the common property of the Church. They have been given to her by their publication. If, in any instance, teaching in divine things is found held by copy-right, lest it should go forth and enlighten some enquiring mind, or gladden some sin-sick soul, the Society will not attempt to wrest the covering from him who grasps its folds. Since, then, the Society does not claim for itself originality as to its publications, but only full responsibility as to their soundness in the Faith, correctness of doctrinal teaching, and fitness to aid in reform and edification, it becomes simply a question of expediency whether the name of the original writer shall accompany the publication for which the Society assumes the responsibility. When portions of the writings, esteemed in the Church as standard, are put forth, deference to the judgment of the Church, already rendered as to the author, would require the publication of his name. So, also, deference to official station in the Church may require a similar announcement as to authorship. Further than this, and especially in the case of living writers, it may be doubtful whether the publication of any name is desirable. So the Society seems to think; most of its tracts for the last few years being anonymous.

2. It was politic. It is not the business of the Society to refute Mr. Faber by Mr. Faber, to adjust the chronological scales so that the private opinions of this or any one man to day, shall be outweighed by the private opinions of the same man yesterday. The aims of the Society are far different. To teach truth, to edify, are its aims. Questions of personal consistency or inconsistency are unknown to it. In this instance, who shall say where Mr. Faber's opinions may finally rest? He has once written excellently as an Anglo-Catholic. He has since been perverted into the mazes of heresy and schism. Will he remain there? It may be that God will mercifully bring him back to the right way. Such events have occurred with others since the Reformation, who, like Chillingworth, are now held up as standard authors even among Ultra-Protestants. Does it become a Society of the Church whose aims are truth, edification, to identify itself with the contemporaneous transitions and tergiversations of some individual mind? If expediency permitted that while Mr. Faber was a dutiful son of the Church, he and the Society (itself humbly striving to see as the Church sees,) should walk hand in hand together, does it not, in fact, become the duty of the Society to cease to bear his name upon its banner, when they twain, through his perverseness, can no longer rally around the same standard?

A MEMBER.

For the Churchman.

ON THE REGARD PAID IN THE AM. CHURCH

To the Study of Systematic Divinity.

Mr. Editor,—In considering the character, the origin, and prospects of the American Church, the comparison naturally occurs between its own clergy and the clergy of the Mother Church of England. The most striking difference, perhaps, which this comparison brings to view, consists in the absence from among the American clergy of those hereditary principles, customs, and modes of thought, which distinguish the clergy of the Church of England—principles, not merely of political conduct in a Church acknowledged by the State, but, of spiritual action, of government in things ecclesiastical, of the daily life of those who would live godly in this present world.

In England, and in the English Church, such principles exist, supported by the unconscious love of those who have been brought up in them. They have descended with property, with the blood of families, with all the relations of life—as well as in the unbroken succession of the Catholic Church. Such descent is ordinarily the strongest safeguard which can be drawn from the constitution of society for the maintenance and protection of any principles, true or false, good, bad, or indifferent. It well becomes the stewards of the Truth, the Priests of God's mysteries, to avail themselves, in Christ's behalf, of such an advantage, to cherish it where it is already given, to seek and cultivate it when it is not yet acquired.

In America, this defence of the Holy Faith is hardly found—still less is it, in general, regarded. The newness of the nation, the continual change in the government of the State, the unsettled habits of the people, have hindered the formation of an antiquity even such as the country might afford. Doubtless these circumstances have maintained a healthful vigor of life, in itself invaluable, as an advantage to be turned to account by the preacher of the truth. But without losing this gift of Providence, we must not fail to use to the utmost, where it is presented at all, the aid of popular antiquity—an antiquity known and felt by the people. For lack of this, the ecclesiastical administration of this country is weak, loose, and uncertain—consisting less in lawful rule and submission, command and obedience, than in perpetual changes of legislation, unmaking the law as soon as it is made. Even those religious opinions which most nearly approach the character of faith are fluctuating.

In order to obviate these disadvantages, the American Church has been driven to pay (in comparison with the English) a peculiar regard to methodical theological education—in other words, to the cultivation of systematic divinity, in its largest sense. The effect of this must, no doubt, be good, though far from what is required. The work of the intellect in comprehending, of the imagination in conceiving, can never be substituted for that of the heart in believing and loving, of the memory in recalling, the truth imparted and established: nor can facilities for operations of the former sort take the place of labors to secure in the Church the abundant strength of the latter class. Already, indeed, the clergy exhibit the fruits of their training. They are, in general, more familiar than those of the English Church usually are with points of controversy—better judges of controverted questions. But are they not too ready to raise questions which will indeed be, in time, correctly settled, but which a greater regard for truly rightful usage would have taught them (more profitably to the Church) to answer for themselves in private—thereby, in many instances, avoiding needless confusion, uproar, and offence—injurious to the Church, of evil example to mankind?

The good resulting from these studies is loudly talked of, while the defects they leave unsupplied are, in a great measure, overlooked. A languid, lukewarm confession of the authority of comparatively minute ecclesiastical ordinances, and a low opinion of their importance, are quietly acquiesced in; while artificial questions are debated with a fury for which only the idleness of this unrebuked negligence can find leisure. They are ready for bitter intestine strife upon points not ruled in theology, (or, on the other hand, self-evident to mankind,) who are guilty of an habitual remission of the prescribed services of the Church not legally justifiable—nay, nor excusable—still less, commendable in the eye of religion, of morals, or of common sense. Where men do as they are bid, instead of seeking for what is not required, they accomplish most for the body to which they belong. For those of the clergy who will not abide by this rule, it may be well to remember that, feeble as is now the American Church, she can still, by God's grace, do without them, and may, some day, give them an intimation to that effect. Great as are the advantages undoubtedly flowing from the cultivation of the studies appertaining to Systematic Divinity—nay, indispensably necessary as these confessedly are—there are yet other elements needful for the spiritual prosperity of the country which this Church has in charge, that cannot be supplied even by acuteness in theological learning—still less, by an impertinent quickness in raising and attempting to answer questions never, in truth, presented for the adjudication of their agitators, and which, with them, will soon be forgotten.

PRUDENTIUS.

For the Churchman.

"We would convert men to no sect or party, but to Christ. We rise above these vales of opinion in which each of us stands in his quiet, and stand on this mountain-top—this Pisgah—and look over the world and claim it for Christ."—Dr. Tyng's Tabernacle Speech at the Annual Meeting of the American Tract Society.—*New York Observer of May 16th.*

And yet this gentleman a few days ago when a brother clergyman called on him to obtain assistance in the erection of a house of worship in a destitute and neglected portion of this Diocese, informed him that "there were *parties* in the Diocese of New York, and that he could give to no one except he belonged to his." What a pity

this poor brother had not found the rector of St. George's on this *Tabernacle*—"*Pisgah*—which overlooks the world"—so high above the *vales of opinion, party spirit, and sectarian influence!*

Dear Mr. Editor, what am I to think of this speech? Did the Rev. Dr. withhold his money in the case alluded to from "fraudulent pretences"—feigning what he did not feel? Has the Doctor's charity been enlarged since the commencement of anniversary week? Or is this speech only another rhetorical flourish?

As for the Doctor's mingling with the sects, and saying "he would convert men to no *sect*"—it is a species of Jesuitism which can deceive none but the superficial—certainly not the reflecting even of his Tabernacle-admirers. For they well know he has taken upon him the vows of a presbyter of the Church, and that his solemn belief is, that these brethren are not authorized ministers of Christ for the want of the imposition of a bishop's hands. And "that it is evident unto all men diligently reading holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons."

In another place the Doctor says he has tried to be sectarian, "but can't be." Now as the Doctor would not receive the communion from the hands of these Tabernacle brethren because he believes the bodies they represent are sects, what am I to understand by his vain attempts to become sectarian? Does he mean to say that he has tried to renounce his Episcopal ordination, but finds the arguments so forcible that he cannot? Or does he mean to say that he is a man of mere impulse, and when he feels good towards all, he must be permitted to deny that these are arguments for any of weight sufficient to determine his conscience or preferences? The Doctor does not believe that the apostles organized a Church at Jerusalem which had three orders of the ministry, and one at Antioch which had only *one* order—a Church at Thyatira which taught to baptize children, and one at Ephesus which ridiculed the practice. He does not believe that the true Church principle revealed, and which is now being *developed*, was that each should *have a "psalm, have a doctrine, have a revelation, have an interpretation."* (1 Cor.) He can't be sectarian—would not convert men to any sect—rises above "the vales of opinion"—every now and then ascends from the pinnacle of the Tabernacle to the top of Pisgah; stretches out his hands, knows of no charity which can be crippled by sectarian barriers! while these very men, of contradictory creeds, (each hath a psalm, doctrine, recitation, interpretation, and the like,) look up and admire!!

He has tried to be sectarian, "but found that building fences in summer brought a winter of starvation without crops." (See speech.) By which I suppose we are to understand that summer crops are secured without fences—or that he, Dr. Tyng, is a sort of lawless being, who would starve but for the liberty of jumping into the enclosures of others, and inhaling the breath of praise, which at certain seasons leaves the "vales of opinion," and sweeps in gentle and refreshing gales around this mist of vision! Alas! how this false charity (all colors are alike in the dark) destroys a man's consistency. W. W.

Warren county, N. Y., May 20th, 1846.

For the Churchman.

BUT WHERE ARE THE NINE?

Mr. Editor,—It is a somewat remarkable coincidence, if indeed any thing can be considered remarkable in these extraordinary days, that the number of Low Church clergymen, who thought proper at a meeting held last week in our Missionary Rooms, to protest against wearing the surplice at the Consecration of Trinity, as at Grace Church, should be exactly that of a certain class of men specially referred to in Scripture!

Now, seeing, notwithstanding all the prejudice and alarm sought to be excited on the occasion referred to, through the medium of the secular press, that sound Churchmanship has prevailed, that right principles are in the ascendant, and of the two hundred clergymen who joined the procession, nearly all *did* appear, as requested, in surplices, we may fairly ask, if not in the spirit of triumph, in that at least of satisfaction and gratitude to God for the result—"but where are the nine?" What do they *now* think of themselves? Where is *ultra* Protestantism? Where is *Low*-Churchism *now* in this Diocese? What the prospect of *revolutionizing* the whole Church, as some of *the nine* talked a little while ago of doing? Let them, I say, bring their "fat BULLS of Basan"—their pastoral (?) letters from the prairies of the west, or from the Green Mountains, nay, as Shakspeare hath it, from any other region—but what will they avail? "The Lord of Hosts is with us, the God of Jacob is our refuge?" Who of us shall tremble or be dismayed? They may seek to chase and worry and torment, but what of all that? They cannot hurt nor destroy! They cannot retard the onward progress of Justice, Truth and Righteousness—the eyes that *were* blinded already see. "These things saith He that hath the seven Spirits of God, and the seven stars: Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Rev. iii. 1, 4.

Be we, then, of good cheer, true to our principles, true to the Church, and so trust in God. All will yet be well, and more than one be "found to return to give glory to God!"

ZELOTES.

For the Churchman.

Mr. Editor.—What can be better adapted to due compliance with the Convention's call upon us for special prayer in behalf of our diocese, than the Collect for the Feast of St. Barnabas the Apostle? Let us all reflect on those "manifold gifts of the Holy Ghost" which are presented to us in God's word, as essential, and as sufficient, for our conformity in heart and life to the Gospel of His Son; let us think on the necessarily irreligious character of every one who is "destitute of" those "gifts," and his consequent incapacity to judge aright respecting God's Church, or to act properly and consistently in its behalf; let us ponder well how peculiarly our diocese now needs the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true Godliness, and the spirit of the holy fear of God, and especially "grace to use" these "manifold gifts to" His "power and glory;" and then let us draw near the throne of the heavenly grace with faith, humility, devotion, and true Christian charity, and pour out our hearts in the Church's touching and comprehensive special supplication for the day:

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honor and glory, through Jesus Christ our Lord. *Amen.*

FAITH.

For the Churchman.

Mr. Editor,—I hand you herewith some extracts from a sermon preached by the Rev. Dr. Tyng, before the special Convention of Pennsylvania, 6th September, 1844, and printed by order of the Convention.

I also annex several extracts from speeches recently made at the Tabernacle, and published in the secular papers.

"Orator Puff had two tones to his voice."

So with our Rev. Orator, for when he appears before Churchmen as a candidate for the Bishopric, he occupies *high* ground, he stands on a level with the highest of Churchmen; but when he comes out as a candidate for popular applause from the multiplied Protestant denominations around us, who renounce, and not unfrequently revile, our Episcopacy," he lets himself down to a level with his allies,* and his sneers at the Church receive "unbounded applause" I have italicised a few passages in the extracts.

S.

Extracts from the Sermon of the Rev. Dr. Tyng mentioned above.

"We have unitedly received, and we earnestly adhere to, a ministry which we unfeignedly believe Christ our Lord established for his Church, and which his apostles, beyond all reasonable dispute, as it appears to us, maintained and transmitted, in opening the privileges and blessings of this Church to mankind. We unitedly believe it unlawful for us to subvert or annul an organization which the Lord hath constituted as the law of his house. We could not therefore feel justified in ministering under, or *acknowledging* any professed authority which does not conform to this apostolic standard, and derive itself from this divine appointment."—Page 11.

"In that form of the Church which the apostles instituted, we have the only model of a true Church. . . It is because we are fully convinced that our Church is, in its essential features, precisely that, and is directly derived from that, *retaining* and *transmitting* its constituted powers and blessings, *conferred by divine appointment*, that we acknowledge in ourselves *no right* either to forsake its communion, or to *concede* the just claims of its scriptural ministry, and its divinely appointed sacraments. In these views of the importance and authority of our Church we are perfectly united."—Page 12.

"If we are ever to find and enjoy any thing like spiritual union on earth, the promised gift of the Saviour to his disciples, past events have sufficiently proved that we are to seek for it, and to expect it now, with a reasonable prospect of success, *only within the limits of our own spiritual household*."—Page 15.

"We are entirely united in our exposure to outward assaults. Here, again, we are brethren. Whether we refer to what we suffer from the multiplied Protestant denominations around us, who renounce, and not unfrequently revile our Episcopacy, or from the Romish Church, which denies our ministry, and the pure truth of God, which we defend, we have no separate personal advantages, no individual grounds of exception, from the hostility to which we are exposed. There was a time when the former class of persons affected to distinguish in their warfare upon our Church, between different classes of our clergy, assuming that some were less strongly attached to the principles which they opposed than others, and excepting them therefore from the controversy which they were waging with these. It was said, not to the Episcopacy itself, but extreme and unjust extensions of the claims of Episcopacy, against which they contended. There seemed to be a hope indulged, that the Church might be thus divided against itself, and its strength wasted in partial or mutual warfare, while one portion of the clergy were selected as the objects of assault, and a desire for peace with others was at the same time continually avowed. It was an attempt too well adapted to succeed. Let God be praised, that its success, if it had any, was transitory and very partial. But its failure, and the clear evidence thus furnished, that in the points at issue between us and them, there is but little variety of judgment, and no readiness of concession, among any of our ministers, have led to an unmasked and unrelaxing hostility to the Church itself. It is now a warfare with Episcopacy, and by that name. It has ceased to distinguish between different theories of Episcopacy. It will grant peace upon no terms other than an entire renunciation of the claims which *we make to a scriptural ministry, and of our derived right thereto, through an appointed succession from the apostles. This is a point which we can never with a good conscience yield*."—Pages 15, 16.

Rev. Dr. Tyng at the Tabernacle:—

"What care I for official sanction or authority descending through a long line of regular hands, coming from any channel or any antiquity, when there is evidence like this of the spirit of my Master?"

Before the American Tract Society:—

"I recognize a superiority in the names of Christ and Christianity over those of Church and Churchman, so that I am forced to make an effort if I would make other distinctions, and for these reasons. (Applause.).... Sir, I have tried to be a sectarian, but I cannot. (Loud applause.) I must have liberty to carry out the natural principles of my religion, and my heart. I believe that a summer spent in building up defences of separatists is very apt to bring a winter of starvation, without yielding any crop. (Great and continued applause.) I believe from my soul that we have here all the truth which is to be instrumental in saving the world from the evil one."

Before the American Bible Society:—

"Sir, the Bible is supreme. It does not need a minister to interpret—it does not tolerate a minister to stand on its ground. The poorest girl, sitting at her cottage door, is as competent a judge of it for herself, must do it, must answer before God for so doing, and is as responsible as the most learned of its readers. Sir, that book speaks. I do not need a succession... (Burst of applause.) The right of understanding and interpreting it is not the right of the Church. The Holy Ghost the Comforter is promised to every praying soul. An individual to whom God gives the Bible has an unqualified right to interpret the Bible for himself. (Loud applause.)

That book contains the imperishable sentiments of divine truth, and when I retire into my closet and commune with that book I am Moses, just come down from the burning mountain, his face radiant with holy joy—I am Isaiah, and I have come from the courts where the cherubim are singing, 'Holy, holy, holy is the Lord of Hosts'—I am Paul, and have heard things uttered in the third heavens, and have seen glories that no human lips can declare—I am John, laid on the Master's bosom, and catching the very whispers that his sweet counsels have breathed into my ear."

The duty of praying every where, and without ceasing, *does not require us to be always on our knees*; a devout ejaculation may be offered up to God in any place, and in any posture.—*Ib.*

Think not that you have prayed, when your tongue hath gone without your heart. Labor after a deep sense of your sins, wants, and mercies, and labor more with your heart than with your tongue; for out of the abundance of a feeling fervent heart, the tongue will be able so to speak as that God will accept it.—*Ib.*

The *particular* preparation which is necessary for the Sacrament is, to review our meditations on the nature and use of the Sacrament, and to consider how holy a work it is to enter into communion and covenant with God and our Redeemer before the congregation; that so we may come with pious and reverent, and not with indifferent and careless minds. To examine ourselves, both whether we continue our unfeigned consent to the covenant of God, and also whether we live according to the terms of that covenant, in a godly, sober, righteous, and charitable life, not habitually committing any sin; and to humble ourselves before God by true repentance. To ask forgiveness of those whom we have wronged, and to forgive them that have wronged us; that we may be capable of receiving forgiveness from God.—*Ib.*

The special parts of the Holy Sacrament are, the Consecration, the Commemoration, the Communion, and Communication or Participation. The *Consecration* is the separation of the bread and wine to the sacramental use, as the fittest representation of the body and blood of Christ. This bread and wine are offered to God for His acceptance and benediction. The *Communion* is the visible representation, under the symbols of bread and wine, of the Sacrificing of Christ upon the Cross to the Father for the sins of men; designed to keep up the remembrance of it, that the Church may be duly affected thereby; and to profess our confidence in a crucified Christ, for the acceptance of our persons and all our performances with God, as well as for the pardon of our sins. The *Communication* and *Participation* is the giving of Christ Himself, with His spiritual benefits, to the believing receiver, by the Sacrament of the bread and wine ministerially delivered in Christ's name; together with the acceptance of the receiver.—*Ib.*

* The "Holy Alliance" was dissolved some two or three years since, owing to the castigation received from the Rev. Dr. Barnes. It requires therefore an excess of zeal to reinstate our orator in his former position.

The Churchman.

NEW YORK, SATURDAY, JUNE 6, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

A few weeks since a letter of Bishop Chase appeared in the Protestant Churchman, addressed to the author of the Churchman's Manual, 26 St. James Place, London, which we marked for insertion, as being in its way a significant novelty.

The author of the Churchman's Manual, it seems, dedicated his work to the Archbishops of England and Ireland, the Primus of Scotland, "and the Presiding Bishop in the United States of America." The fact that Bishop Chase had thus been approached as if he ranked as an archbishop, would probably have attracted no notice had not Bishop Chase himself given it notoriety by addressing a letter in a public print to the author of the dedication.

It is somewhat noticeable that having turned public attention to the terms of the dedication, Bishop Chase should "beg leave to decline the address," not because it puts him in the company of archbishops, but because, as he says, "I would not willingly countenance the thought of dropping the name 'Protestant,' given always to my venerable predecessors."

Having thus turned attention to the fact of his being associated with the archbishops of England and Ireland and the Primus of Scotland, and having alluded to his "venerable predecessors," (i. e. as "Presiding Bishop," for as Bishop of Illinois he has no predecessor,) and thus conveyed the impression that he too, as well as the "Chief Bishops" with whom the dedication had joined him, held a permanent office which placed him over other bishops in our Church, and having humbly begged leave "to decline the address" because the word "Protestant" was omitted, the bishop proceeds to chide the author for having laid down "a principle evidently concurring with the practice of the Papal communion, which was to depress the Laity and exalt the Clergy; especially all such as are inclined to exalt the Pope above the civil power."

No doubt there are several other points in the "Manual" from which Bishop Chase dissents, and by a reproval of which he might equally show his sense of the courtesy of the dedication. But nothing sets the humility of the Bishop in a stronger light and more effectually shields him from all suspicion of ambition and lust of power and station, than the displeasure which he manifests at the depression of the laity. One is only surprised that while he blames the author of the Manual for having, as he thinks, unduly "exalted" the clergy in general, he should forget to blame him for having "exalted" Bishop Chase in particular.

That the Bishops, assisted by presbyters, are those to whom God hath entrusted the government of his Church, and that the laity are bound to obey them in all things which they require agreeably to the word of God, is a doctrine which we at least have no wish to deny. That the Bishops and Presbyters of the Church may also avail themselves of the aid of laymen in the government of the Church, and that they have done so in our American branch of it with very great advantage, are facts which we very thankfully acknowledge. So far from regretting this feature, we could wish to see it extended so that laymen might be admitted to our judiciary and sit, at least as assessors, in our courts of Bishops. Especially in receiving and dispensing the alms of the Church, in raising and disbursing money for the foundation of Colleges, &c., we see no reason why bishops should not avail themselves of the aid of the laity, and count it unmeet that they themselves should "leave the word of God and serve tables." Precedent indeed is against such measures, and decidedly in favor of the practice of Bishop Chase, who holds eleemosynary gifts in his own name, and of the theory and practice of Bishop Hopkins as exemplified in the punishment of Mr. Hoit. But the ages of precedents were ages in which knowledge was chiefly confined to the clergy. The times are changed. The clergy of this day are respectable in theology, but they are not distinguished for their knowledge of jurisprudence and canon law; and if there is any exception to this rule, it could not reasonably be expected to be found, and in fact is not found, among those clergymen who have been lawyers; it being improbable that men who are capable of eminence in one profession would abandon it for another. This sort of knowledge as well as ability in the management of fiscal concerns, is in the present age chiefly to be found in laymen, and it is natural and right that it should be called into exercise for the good of the whole body. We count it therefore an excellent feature in our Church that her bishops, who with their presbyters, are her divinely appointed governors, should have availed themselves of the aid and co-operation of her pious, disinterested, and intelligent laymen; nor can we see any thing in this provision inconsistent with the principle that the Bishops are the only persons to whom GOD has directly committed the oversight of his Church. Bishop Chase himself would surely be no less the Bishop of Illinois, if either he or his Convention were to appoint a board of lay trustees who should relieve him of the charge of the thousands of dollars which he has collected for Jubilee College, and see that the money is appropriated to the object for which it has been collected; and if we are not mistaken such a practical mark of confidence would be better appreciated by the laity than the bestowal on them of a theoretical distinction which their own good sense teaches them to repudiate.

But we have said more than we meant to say about this letter, which we have given in another column just as it appeared in the Protestant Churchman, introduced with a flourish about the rights of the laity, and concluding with the assumption of a new office for the clergy, viz. "Senior Bishop," &c.

The letter to the author of the Churchman's Manual, which was published on May 2d, served to prepare the way for another from the same source which has just made its appearance. The former letter expressed due sorrow and indignation at the exaltation of the clergy and depression of the laity, and was therefore safely signed by the writer as "Senior Bishop," &c.; the latter being a real assumption and exercise of archiepiscopal power is modestly signed by the writer as "Bishop of Illinois;" which we mention as a hint for those who may be disposed to dismiss the letter with the remark that Bishop Chase is in his dotage. Every thing in and about these letters convinces us that Bishop Chase is the same man now that he has ever been; and both letters, particularly the latter, viewed in connexion with the trial of Bishop Onderdonk, and with the recent developments in Massachusetts and Vermont, show that there is a train of events in operation which, unless resolutely resisted, will lift Episcopal authority above the control of canons, and bring the government of the Church under the arbitrary power of Low Church Bishops. This letter is addressed to the Bishops, and though thrown before the public, with indecent haste, almost before the Bishops have had time to receive it, we shall abstain from further comment on it until we have had time to know what response, if any, our Rt. Rev. Fathers may see fit to return to it. We shall await the issue with something like a feeling of personal concern; for if clergymen and candidates for orders are to be subjected to ecclesiastical disabilities until they can purge themselves from the charge of having received the instructions of a suspended bishop, what is to be expected by the patrons, subscribers, and readers of a journal in which the instructions of the same bishop are conveyed from week to week? What especially by the editor, who is not only responsible for the publication of these instructions, but makes no secret of his belief that the charge of "immorality and impurity" was got up for party purposes, and has no foundation in truth? We have had several hints of what is to be the *denouement* of the opposition to Mr. Carey's ordination, and a pretty broad one in the following which appeared under the editorial head in the Protestant Churchman of May 2d:—

"The editor of the Churchman is a clergyman of the Diocese of New York. If the fences are good for any thing which the Protestant Episcopal Church has drawn around her, and which are so commonly alleged as a safeguard to purity of doctrine and a distinguishing advantage enjoyed by her in comparison with other religious bodies—will this misguided individual be suffered to hold the ministerial commission within her pale, while all his energy is directed towards misrepresenting her character, and perverting the minds of those whom he can bring under the influence of his editorial labors?"

It is but natural, therefore, that the editor of the Churchman, the contributors to its columns, its subscribers and readers, should feel that their destinies, as well as those of the students of the General Theological Seminary, are involved in the answers which may be made by our Rt. Rev. Fathers to the annexed letter of Bishop Philander Chase:—

BISHOP CHASE'S LETTER TO HIS BELOVED BRETHREN THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Very dear Brother in the Lord:—Believing that the practice of the shepherds of Christ's flock, on points of discipline which are common to all, ought to be uniform, I take the liberty of stating some facts in relation to the General Theological Seminary in New York; and asking some questions resulting from these facts, touching the conduct of the Bishops in their respective dioceses.

The students in the said seminary, I am told by the professors thereof, are in the habit of attending and receiving instruction from a suspended Bishop.

The trustees approve of this conduct, considering the suspended Bishop, notwithstanding his being deprived of the lawful exercise of all ministerial as well as Episcopal functions, as a "professor still." They affirm that he has a *right* "as professor over pupil," though not "moral" or "ecclesiastical." This is, I think, "the distinction," made, as I am informed, by a professor of the institution.

But how to understand this distinction except on principles similar to those laid down in Tract No. 90, I cannot devise; for till Mr. Newman's day, the unwinding of the ball of Jesuitical developments never reached a case like this, viz., that the theological "professor has a right to teach" ecclesiastical students preparing for the ministry of the God of Truth and Holiness all things necessary to their future profession, and yet that such right has no reference to things moral or ecclesiastical. If he be at all a professor in the General Seminary in New York, common sense would require that he be so in things "moral and ecclesiastical."

The professors in said seminary, opposed to the course pursued by the students in attending on the teachings of a suspended Bishop, and to the singular decision of the trustees in allowing this practice, are awed into submission by the vote taken in June last. They say they have no head, and ought to act with caution, lest they hazard the well-being of the remaining limbs of the faculty of that important institution.

So much for facts; on the consideration of which I would most respectfully ask, how shall this state of things be duly met?

A great majority of the Bishops, it is presumed, do not assent to the decision of the meeting of a portion of the trustees in June last. So far from it, they feel deeply moved at the disgraceful fact that the said decision was brought about by the influence of one man, who in that instance, as well as more of late, [as recited by the address of the good Bishop of Vermont,] seems to be leading, so far as his influence can lead, many to their destruction.

Now it is firmly believed that, so far as facts are known, nine-tenths of the Church throughout our land feel scandalized at the things above recited. They are ashamed and mourn over them. What then shall be done?

In regard to Illinois:—All know the great desire we have for pious and learned ministers; and among other sources we turn our anxious eyes toward our General Seminary. But how can we distinguish between those who have been well and those who have been ill instructed? The thing complained of is of a secret character: and I am told it is part of the plan to keep it secret. Must I, then, have spies in New York to watch the doors of a certain man's house when the shades of night appear, and note the skulking student from the General Seminary, who comes to receive instruction from one suspended from the high duties of his office for "acts of immorality and impurity?" And after all, must I be told that a right can exist without reference to any thing moral or ecclesiastical? This course, for one, I must beg leave to decline; and make it known as my fixed resolution, that no minister, no candidate for the ministry, shall receive the Episcopal approbation required by canon, who cannot bring testimonials freeing him from the suspicion of having attended the instruction of a professor suspended for immorality and impurity.

This course I would rather follow, unless advised otherwise by my beloved brethren the Bishops of the Protestant Episcopal Church of the United States, whom to unite now in these perilous times would seem to be the work of the Holy Ghost, and therefore devoutly prayed for (by the oldest yet the least worthy of them all) through Jesus Christ our Lord.

PHILANDER CHASE, Bishop of Illinois.

Jubilee College, Illinois, May 4, 1846.

A correspondent has been at the pains to exhibit Dr. Tyng in the Pennsylvania Convention and Dr. Tyng in the New York Tabernacle. We have inserted his piece, though our own opinion is that Dr. Tyng might as well be left to exhibit himself. The man who fancies that he is Moses, Isaiah, Paul, and John in his closet, and reveals his fancies in public, may need the good offices of a friend, but not surely to bring him before the public.

The following portrait is from the hand of a master, and having been sketched nearly two hundred years ago, may well claim dispassionate attention. It is the portrait of a class and not of an individual, and sets in a strong light the evils which result, in every age and in various degrees, both in Church and State, from ardor of feeling, with no fixed principles to govern it:

"In short, enthusiasts have no principles; they have no rule but their own fancy, (which is strongest in madmen,) and this they mistake for inspiration; and then their madness is at the height: and it is inconstant as the wind; they know not their own minds, nor can promise for themselves an hour together. They are as dangerous in any government as elephants in an army, who, if they turn their heads, fall foul upon their leaders. No libertines have done greater mischief than the enthusiasts; the atheists and profligate pursue not their wickedness with half their zeal and fury. If the debauched stick at nothing unlawful, the zealot thinks every thing he does to be lawful."—*Leslie's "Snake in the Grass."*

The Presbyterian of last week contains an attack on Bishop Southgate as an abettor of persecution, to which we shall endeavor to reply next week. Will the editor of the Christian Witness favor us with another copy of the late number of his paper which contained the letter of Bishop Southgate on the subject?

A press of matter last week compelled us to defer the summary of foreign news from papers received by the Britannia.

Numerous petitions have been presented to the House of Peers against the union of the sees of St. Asaph and Bangor.

Three new colonial sees are to be erected. one in China and two in Australia. That in China will be the see of Victoria in Hong Kong. The Bishop of London has received from one individual 5,000*l.* for the purposes of the Bishopric, and from another 5,060*l.* for a college. Other sums, amounting to 8,000*l.*, have been received, and the Society for Promoting Christian Knowledge have proposed to vote the sum of 2,000*l.* to the same object.

The Eng. Churchman holds the following language on Mr. Wray's Address, from which we intend to make extracts. We may notice, by the way, that a cheap edition has been published for general circulation.

The Address of Mr. Cecil Wray to his flock, which we published a fortnight since, is too remarkable and too valuable a document to be passed by without a few words of notice. The attention which it has excited, in unfriendly as well as friendly quarters, shows that it is regarded as no common effusion, while the sympathy which it has elicited from many sound Churchmen is a convincing proof that the zeal for the doctrine and discipline of the Church which was so much more apparent some months since than now, has, however, not evaporated. The painful inconsistencies, and compromises, and concessions of individuals, have undoubtedly had a chilling and disheartening effect upon many, and especially upon those who had somewhat hastily resolved upon taking a share in the work of Restoration, without having counted the cost. But with a large majority of sound Churchmen, we believe that there is a greater lack of opportunities for showing their zeal than deficiency of zeal itself. They have, in numerous cases, been most unjustly and faithlessly deprived of those legitimate means through which their zeal might have been exercised, increased, and *imitated*.

What those means are, may, in some measure, be learnt from Mr. Wray's Address, in which the "*disuse of the Daily Service*" is very properly placed as the first item in the melancholy catalogue of our negligences. That it should have been left to those whom the "Evangelicals" consider their most dangerous opponents, to increase the opportunities for public Prayer and Praise, and for the public reading of God's Word, is one of those remarkable facts which are believed only when they are so universally notorious that they cannot be denied. That men, from whose mouths the *name* of Prayer was so constantly dropping, should so neglect and set themselves against the thing itself, can be explained only by supposing that, either they have lost their faith in its efficacy, or that they were insincere in their former commendations of it. It is, we believe, a fact that out of three or four hundred Churches in this kingdom, in which there are Daily Prayers, scarcely one is under the control of an "Evangelical" clergyman; while there are not wanting instances in which men of that school—pastors of large parishes—have either evaded, or resolutely refused, all applications for the establishment of the Daily Service. What more convincing proof could be afforded of the hollowness and deceitfulness of the "Evangelical" system? Nor is the "Evangelical" party a whit less obnoxious to Mr. Wray's second charge:—

"The next grievous offence to Catholic-minded men is the withering change that has passed upon our places of worship since the Reformation: scarcely one in fifty of the noble fabrics which our forefathers reared can be kept in decent repair, while *Ichabod* is written in mould upon their walls; crowded—contrary to all ecclesiastical as well as architectural propriety—with galleries and contracted pews, ranged theatre-fashion round a central pulpit, for *seeing*, not for *praying*.—God's mercy-seat shut out from view, His consecrated ground *sold for money*, and His *poor thrust* into a corner. Can we be surprised that God will not be *worshipped* by such a generation as this, and that men have found that, by turning His house into a *house of merchandise*, they have made it *impossible to fall low on their knees* before His footstool?"

The "Evangelical" clergy must also bear by far the largest share of the following:—

"It is to *the doctrines of the Church—the fundamental and clearly defined doctrines of the Church—that numbers, who minister at her altars, are violently and schismatically opposed*. This is the festering canker which is gnawing at the Church's vitals—this is the damning plague-spot which scares away from her thoughtful men who would cheerfully shed their blood in her cause, if only she would be true to herself.

"*But she is not true to herself. Heresy of the most fearful kind is openly taught in our pulpits, and this unrebuked by authority.* Holy doctrines of the Gospel, such as the *apostolical descent of the clergy*, *baptismal regeneration*, and the *real participation of Christ in the Eucharist*, are not only denied, but blasphemously denominated 'soul-deluding,' and thus the entire scheme of the Church's teaching is contravened."

Mr. Wray concludes his catalogue by the following awful, but, we fear, well-founded protestation:—

"I do most solemnly and emphatically aver before God, that the people are robbed of their just rights as Members of the Church of England."

We adjure our spiritual guardians to lay these words to heart, as well as the following, which confirm what we have repeatedly urged:—

"It is these permitted irregularities, and the open denial of the fundamental doctrines of the Church, which first led *him*, whose departure from us we are lamenting, to seek the truth elsewhere. *He often expressed to me, in grief and much perplexity*, his difficulty in retaining his confidence in a Church which was unable to maintain any *authority as a consistent dogmatic teacher*, which proved herself equally powerless to suppress heresy, and to determine truth; which durst not fix the sense of her own forms of faith; which permitted her clergy to fraternize with Dissenters, and every principle of discipline to be trampled upon; her Bishops to be insulted; her excommunications to be laughed to scorn; and her theory of Catholic sympathy with other branches to be proved an empty conceit. Witness the ill-advised and hasty intrusion of a Bishop at Jerusalem, where duty did *not* call us, and the neglect to support the Episcopate in Scotland against schismatical interference, where the call of duty is *clear*.

* * * * * *

"We are now considering the case of one who desired to throw himself heartily into the catholic system of the Church of England. He came to us with this intention, and he found so much to satisfy him in our humble endeavors to restore the catholic spirit of the Liturgy in this congregation, that, if ours had been the *rule*, instead of the rare *exception*, his thoughts, *I am persuaded, would never have wandered from our Zion*. But when he saw our efforts at decent conformity opposed and scouted, and that by some in authority—when all that was reverent and ancient was stigmatized as popish—when it was evident that Churchmen were ashamed of the term "*catholic*," while to the Church of Rome it was conceded in common language as a matter of right—he was naturally led to examine the claims of a Church whose pretensions to catholicism were apparently better founded than our own, and with whom holy days, and fasting, and discipline, are more than a name."

Now, be it observed, these observations are not the speculations or anticipations of an anonymous writer; but the solemn words, the sober convictions, of a faithful parish priest, who testifies to facts which have come before him. He states, as a plain fact, that the neglect of the rulers of the Church of England to maintain her doctrine and discipline, led his Curate to first doubt her claims, and then to prefer the Church of Rome. This "great fact" is worth a thousand arguments, and we believe that it applies to nearly all the recent secessions. How many more secessions must there be before the stumbling-block and occasion of falling is removed?

The fellowships in Oriel College, vacant by the resignation of Mr. Newman, Mr. Christie, and Mr. Rogers, have been filled up. Messrs. De Butts, Post, and Benjon are the candidates elected. Dr. Pusey has commenced his lectures on the Psalms.

From announcements in theological literature we glean the following.

Mr. Allies, Rector of Launton, has in press, "The Church of England cleared from the charge of schism upon testimonies of Councils and Fathers of the first six centuries."

Mr. J. F. Russel, Incumbent of St. James's, Enfield, has published "Anglican Ordinations Valid," in reply to Bishop Kenrick.

Mr. Keble has published "*Lyra Innocentium*: thoughts in verse on Christian children, their ways and their privileges." (Foolscap, 8vo., 7*s.* 6*d.*)

The Bampton Lectures for 1846, "The Witness of the Spirit with our spirit, by the Rev. A. Short," are in press.

A new volume of the "Englishman's Library," "Lives of Eminent English Divines, containing Bishops Andrewes, Bull and Wilson, Dr. Hammond, and Jones of Nayland, by the Rev. W. H. Teale," was to be issued on the first of June.

J. Masters has in press "*Tentativa Theologica*, translated from the original Portuguese by E. H. Landon of C. C. C. Cambridge, a general defence of Episcopal Rights against Ultra-Montane usurpations."

Of continental news the most singular item is the way in which the Papal brief against the Polish insurgents has been treated by Roman Catholics in France. It has been stated that the Bishops there had actually subscribed money in aid of the cause. A correspondent of the Tablet endeavors to defend this insubordination by explaining away the document. His apology for the Pope, it amounts to nothing more, is a plea of ignorance on his part of the true state of the case. Whether it be so or not their conduct seems to have fallen short of that implicit obedience which as Romanists they owed to it.

A persecution of Christians in Albania is said to have been commenced by the Pacha of that province.

We continue our extracts from the pamphlet of Mr. Gresley, some account of which was given in our last:

It may be taken as an axiom, that whenever external ordinances are attacked, the real subject of dispute is some vital doctrine. No one who has any knowledge of human affairs believes that the real contest is about the color of a vestment or the posture of a minister. The party which has thus succeeded in its attempt upon the ritual, will make use of its success to attack the vital principles of the English Church. Non-conformity in ritual is inseparably joined with heterodoxy in doctrine. Already has unsound or even heretical doctrine spread with rapid though stealthy steps; and if it be not checked, the present generation will not pass away without seeing the Church of England, not in externals only, but in vital doctrine, a very different Church from that which is represented in her formularies.

It is this point to which I earnestly desire to draw public attention; especially that of our rulers, and of that large body of the clergy who may be called the conservative party, or *vis inertiæ*; and who appear to me little aware of the essential changes which are gradually creeping over the doctrinal teaching of our Church. I would beg this party very seriously to consider the present state of things. It may possibly be right, for the sake of peace, to give up some point of mere outward observance; though, in truth, peace is seldom purchased by such concession. But when the question relates, as I am prepared to show, to the vital and fundamental doctrines of the Christian religion, then it is not only pusillanimous but sinful to allow ourselves to be borne down by clamor, or outmanœuvred by skilful opposition.

Those who observe the progress of public opinion will be well aware how insidiously and strangely opinions, which at first are scouted as paradoxes, do by reiteration come to be entertained as allowable, or at least possible. Till lately, for instance, it would have been thought a thing incredible, that an English clergyman should gravely assert that he might hold Romish doctrine, such as the supremacy of the pope, purgatory, or transubstantiation, and yet consistently continue to officiate as a minister of the English Church. Yet we know that such an opinion has been broached and gravely defended. Reasoning *a priori*, one would have thought it just as incredible that any set of English clergymen should seriously deny the doctrine of baptismal regeneration, and yet continue to officiate in the baptism of infants, instruct children in the catechism, and prepare them for the rite of confirmation. The utter incompatibility of the denial of baptismal regeneration with the profession and practice of an English clergyman, is, I say, as self-evident a fact as the maintenance of the supremacy of the pope, or any other Romish doctrine. This is a point not rightly understood; uninstructed persons look upon the question of baptismal regeneration to be merely one involving an allowable difference of interpretation which opposing schools of theology adopt. But the baptismal service in our Prayer-book does, in truth, set forth the doctrine of spiritual regeneration in baptism in words as positive as can possibly be used. Words have no meaning in them, if the formularies of our Church do not contain the doctrine in question, and repudiate the contrary.

For the sake of those amongst my readers, if any there be, who may not be familiar with the subject, I will set down a few short passages from the Baptismal service:—

"Dearly beloved," it begins, "forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, none can enter into the kingdom of God except he be *regenerate*, and born anew *of water and of the Holy Ghost*; I beseech you to call upon God the Father, through our Lord Jesus Christ, that, of His bounteous mercy, He will grant to this child that thing which by nature he cannot have; that he may be baptized with water *and the Holy Ghost*, and received into Christ's holy Church, and be made a lively member of the same."

The priest and people then pray on the child's behalf:—

"Almighty and everlasting God who . . . . didst sanctify water to the mystical washing away of sin; we beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon this child, wash him, and sanctify him with *the Holy Ghost*."

Again:—

"We call upon Thee for this infant, that he, coming to Thy holy baptism, may receive remission of his sins by *spiritual regeneration*."

Again, the priest says:—

"Sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptized therein, may *receive the fulness of Thy grace*."

The child is then baptized, and the priest addresses the congregation:—

"Seeing now, dearly beloved brethren, that this child *is* regenerate, and grafted into the body of Christ's Church, let us give hearty thanks to Almighty God for these benefits."

[In the office for Private Baptism the words are even more precise: "Seeing that this child is *by baptism* regenerate."]

Then all kneeling say:—

"We yield Thee hearty thanks, most merciful Father, that *it hath pleased Thee to regenerate this child with Thy Holy Spirit*."

Often and often as these passages have been quoted in recent controversy, I transcribe them once more, and would appeal to any man of common understanding, from the most unlettered peasant to the ablest in the land; or to any jury of twelve honest men, be they Dissenters or be they Romanists; or the first twelve one might meet in the streets of London, and submit to their judgment, whether it is possible for a doctrine to be couched in plainer or more positive words—whether there can be the shadow of a doubt that the Church of England holds the doctrine of baptismal regeneration—whether the denial of baptismal regeneration be not as clearly contrary to the doctrine of the Church of England, as the maintenance of transubstantiation or the pope's supremacy—and whether it is not one of the most astounding facts in religious controversy, that ministers of the Church of England should, Sunday after Sunday, use this service, should baptize infants brought to them, and then call on the congregation to join with them in thanking God for that it hath pleased Him to regenerate each child, and yet hold the opinion either that the child has not been regenerated at all, or that his regeneration is "hypothetical!!"

It is beside my argument to enter upon the scriptural proof of the doctrine of baptismal regeneration. What I maintain is, that it is the undoubted doctrine of the English Church. There can be no question, however, that it is proved by many more direct and convincing texts than any can be brought forward against the Romish doctrines concerning purgatory, pardons, or transubstantiation. These are dangerous and erroneous opinions, which our Church declares to be fond things, "vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the word of God."* The denial of the right doctrine of baptism is the denial of a doctrine which St. Paul classes amongst the first "principles of the doctrine of Christ,"† and foundation of our faith—one which the Universal Church places among the articles or the Creed,‡ and the acceptance or rejection of which practically changes the whole character of the Christian religion. The whole character, I say, of the Christian religion depends on this primary doctrine. The maintenance or denial of this doctrine gives practically a completely different turn to the treatment of a Christian soul. Is the child whom we have to train for heaven regenerate or unregenerate? Is he a child of grace or a child of wrath? Is he in a state of salvation, or in a state of condemnation? If regenerate—a child of grace, an heir of salvation—then clearly the chief endeavor of parents, sponsors, and ministers, must be directed *to keep him what he is*; so that what he is on the day of his baptism, such he may be, as to his spiritual state, the next day, and the next. We must train him onward always in a state of grace; so that as the wakening energies dawn, the rising tendencies of evil shall be kept under subjection, and every motion of the Spirit promoted and encouraged. Thus our whole efforts and prayers must be devoted to keep the child, by the grace of God, in the "state of salvation" in which he was placed at baptism; so that he may perform those good works which God hath prepared for him to walk in, continuing free from the dominion of sin, and advancing ever in ripeness for the kingdom of heaven. On the other hand, if the child is unregenerate—a child of wrath, in a state of condemnation—our endeavors must be directed to rescue him from this perilous state.

What course does our own Church pursue? What does she tell the child of himself? Look only at the very first words she puts into his mouth, the first words of the Church Catechism:—

"What is your name?

"*N.* or *M.*

"Who gave you this name?

"My godfathers and godmothers in my baptism, wherein I was made a *member of Christ, a child of God*, and an inheritor of the kingdom of heaven."

For ministers of the Church to teach these things to children—to tell them they are members of Christ and children of God, when they believe them never to have been really made so—is to be parallelled only by the mocking of their thanking God that each child is regenerate, when they altogether disbelieve and deny it.

Again: the rite of confirmation is absolutely changed in character, if we deny the doctrine of baptismal regeneration. In the Church's view, it is the *strengthening and forwarding* the child in the path in which he is already walking—the *continuation or enlargement* of grace, whereby he may be enabled to persevere in godliness:—

"Almighty and everlasting God," (thus the Bishop prays,) "who *hast vouchsafed to regenerate* these Thy servants, by water and the Holy Ghost, *strengthen them*, we beseech Thee, O Lord, with the Holy Ghost, the Comforter; *increase* in them Thy manifold gifts of grace," &c.

The denier of baptismal regeneration, on the other hand, looks on confirmation in the light of conversion—a favorable time for the commencement of a religious life; which, with the true Churchman, *was* commenced at the time when, in the sacrament of baptism, the heavenly Spirit first lighted like a dove on the regenerated babe.

Thus, in early life, the whole character of the treatment of our children is altogether changed, accordingly as we receive or deny the Church's doctrine of baptismal regeneration. Nay, even in addressing the sinner in middle life, or the dying penitent, the theory of, I might almost say, the *two religions*, is quite different; the denier of baptismal regeneration treats him as an unconverted heathen, while the minister of the Church appeals to him as one who once had the grace of God, though he has put it from him, once was a member of

* See Artile XXII. † Hebrews vi. 1.

‡ "I believe in . . . one baptism for the remission of sins."—Nicene Creed.

Christ, though now a son of perdition; once a child of God, though now a prodigal. It may well be doubted whether the greater part of the nation's sin, desperate wickedness of the mass of our population, and the general worldliness of all classes, may not be traced to this denial of baptismal regeneration. No care is taken to train them as members of Christ and children of God: the grace given them at baptism is never cherished or called forth; their sinful nature is suffered to rise up and become predominant; this, the great vantage-ground of their Christian calling, is abandoned, never, alas, to be regained. They grow up practically without God in the world; and if some few here and there are brought to repentance and saved, the mass, it is feared, never return from their wallowing with the swine—they live and die ungodly. Thousands who once were made members of Christ and children of God, are thus eternally lost, mainly in consequence of this great heresy, whereby our country and even our Church is overrun.

The denial of baptismal regeneration is the leading doctrine not only of Dissenters from the Church, but of the Evangelical or Puritan party within it; and in this they have entirely departed from the doctrine of the reformers. The reformers, though not always consistent in their teaching,—as, indeed, it was impossible that men in a state of transition from one opinion to another should be,—yet one and all held the doctrine of baptismal regeneration. Besides the obvious fact of then having drawn up or retained our present baptismal service, which is entirely based on the doctrine, their writings contain such constant allusion to the same great truth, that it is quite clear they had no intention of denying the essential principle of the Universal Church.* From this doctrine of the reformers the modern Evangelicals have entirely departed. I have before me a large collection of tracts and pamphlets, many of them published and avowedly by persons holding preferment in the Church of England, in all of which the doctrine of baptismal regeneration is either denied, or corrupted, or explained away. Some of them call it a Popish doctrine. The Rev. Carus Wilson, rector of Whittington, says, "sentiments have for some time been maintained and preached, which plainly lay the foundation of any popish superstition that men can wish to establish. *Baptismal regeneration is one.*"† The Rev. Henry Walter, rector of Haselbury, Bevan, writes a pamphlet in reply to a tract entitled "Baptismal Regeneration, a Doctrine of the Church of England," in which he says‡ at page 1, "I continued, during a lamentably too great portion of my life, to hold and teach the doctrine which is briefly styled baptismal regeneration." But now his mind is changed, and he wishes that "whatever expressions in those portions of our service [i. e. the catechism and baptismal service] have the appearance of upholding a doctrine which our Articles disavow, and our Homilies condemn, *were changed* for language clearly in unison with them, and with the word of God."§ The wish to alter our Prayer-book is very general amongst this party. The Rev. James Sutcliffe, incumbent of Knockholt, in a tract called "A Real Tract for the Times," says at page 5, "It will be the object of the following pages to show, 1st that the doctrine of baptismal regeneration is absurd and unscriptural." At page 7, he quotes from the Rev. Melville Horne: "Fully convinced that baptism never was designed to convey regeneration, and has no such promise, I confidently conclude that no mortal ever was so regenerated." At page 11 he says, "His [St. Paul's] language is utterly irreconcileable with the notion of baptismal regeneration." At page 15, "no valid or conclusive argument can ever be drawn from Scripture in favor of baptismal regeneration." Thus some deny the doctrine *in toto*. Others admit the doctrine of baptismal regeneration in its full spiritual sense, but limit its efficacy to such children as are "elect;" *i. e.* those baptised infants whom God's predestination marks out for salvation. And yet these persons thank God in the case of *every* infant, that He has been pleased in His great mercy to regenerate him. Others admit that every child is regenerated, but assert that regeneration is not a spiritual gift, but merely an external change of position. They deny that any spiritual grace is given; and yet they pray to God that the child "may be born again, [*i. e.* regenerated] of water *and the Holy Ghost*;" that He will wash him and sanctify him *with the Holy Ghost*; and that the infant, coming to holy baptism, may receive remission of his sins by *spiritual* regeneration, may receive the *fulness* of God's grace,—and afterwards teach the child, in the catechism, that he is made in baptism, a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Some of these writers maintain that the child is only "hypothetically" regenerate; others that the "announcement of regeneration in the baptismal service is an official or charitable conclusion!!" Alas for the shifts to which controversialists are put when they have resolved to set at nought a doctrine which they dislike, and depart from the simple word of truth. The most straightforward person I have met with is the Rev. Octavius Piers, vicar of Preston, Dorset. In a "Dialogue on Baptismal Regeneration," the following conversation occurs:

"*Curate.* That there are differences of opinion on the subject is most true, John; but that our Church inculcates the doctrine of regeneration in baptism appears to me so clear, that I cannot conceive how any person, who has attentively considered her services, can have a moment's doubt on the subject. . . . .

"*John.* But, sir, I think I have heard yourself say, that it is a dangerous and unscriptural doctrine, and calculated to lead men blindfold to ruin.

"*Curate.* Possibly, John, you might have heard me say so; *for I do consider it a most dangerous and unscriptural doctrine!*"

I have given the above extracts as specimens only of the teaching of the Evangelical or Puritan party, as set forth in the tracts which are poured from the press, as well as in their official organs, such as the Record, and others of the same class. The same language is heard continually in the pulpit—the disparagement of the grace of the sacraments, and specially that of baptism is a favorite topic. Some, who are more consistent than their brethren, have refused to use those portions of the baptismal service in which regeneration is asserted or implied; and have taken upon themselves to baptise infants with a mutilated form not recognized in our Church.

Now I desire most solemnly to appeal, not only to the members of the Church of England in general, but more especially to our rulers, who have to act as well as judge, whether such mutilation of our services and corruption of the Church's doctrine is to be tolerated; whether it is possible that the Church can go on much longer with such a mass of heresy within it? I know the common feeling is, that High Churchmen and Evangelicals are two schools or parties in the Church, between whom the peace is to be kept as long as possible. That such things as parties or schools must exist is obvious: no man or body of men, probably, is capable of grasping and teaching the whole truth in its exact proportions. Some will dwell more on one view of religion, and some on another. Some will most frequently preach justification by faith, and other doctrines which are called Evangelical; and some will dwell on good works, sacramental grace, und what are commonly called Church doctrines. All this is inevitable, and allowable. But such is not the point at issue: the question now is with regard to the *denial of vital doctrine*—a doctrine of the Bible—a doctrine of the Church —of the Church in all ages, as well as of our own particular branch—a doctrine of our own reformers—a doctrine which forms the commencement and basis of the Christian life. It is not the mere suppression of the doctrine, or reserve in propounding it; but the flat denial, and persevering inculcation of the contrary. The denial and extinction of the doctrine has come to be the most prominent feature of Evangelical teaching. The sound Churchman is obliged per force to enter the lists in its defence. If the maintenance of baptismal regeneration be orthodox, the denier must be heretical, or at least the setter-forth of erroneous and strange doctrines. The question is come to a direct issue: the Church cannot contain both doctrines; the advocates of one or other must give way.

Bishop Freeman having determined to proceed to Little Rock, and either go into the Indian Territory or visit some other points in Arkansas: all letters and communications for him may be addressed to Little Rock, Ark., until the middle of July.

NEW-JERSEY CONVENTION.—The Annual Convention of the Diocese of New-Jersey assembled in Trinity Church, Newark, on Wednesday, May 27th, and terminated an entirely harmonious session on the next day. At the opening service, Morning Prayers were read by the Rev. J. L. Watson, Rector elect of Grace Church, Newark, assisted in the Lessons by the Rev. R. F. Burnham, Rector of St. Paul's Church, Hoboken. The Sermon was preached by the Rev. R. C. Moore, Rector of St. John's Church, Elizabethtown. The Bishop admitted Mr. —— Green to the Order of Deacons, and the Rev. Abraham Beach Carter, Deacon, to that of Priests. At the Afternoon Session the Bishop read his Annual Address, which gave a very interesting and encouraging view of the state of the Diocese. The number of confirmations was much larger than that reported to the last Convention. In the Evening, after Prayers read by the Rev. Mr. Carter, the Annual Sermon before the Society for the Promotion of Christian Knowledge was preached by the Rev. J. Elliott Thompson, Rector of St. Paul's Church, Patterson.

The former members of the Standing Committee, and of the Delegation to the General Convention, were re-elected. The only business beyond that, of course, was the consideration of a proposed amendment of the Constitution, so as to require that every Lay Delegate to the Convention should be a communicant. After considerable discussion the motion was negatived almost unanimously—but two of the Clergy and two Parishes voting in its favor. The ground on which it was opposed was, in the main, that such a requisition would bear very hardly on the newer and weaker Country Parishes, and in some instances deprive them of their constitutional right of representation, and that it was attempting to do by legislation what could only be effected by faithful and constant Pastoral labors.

* Thanks to the Parker Society, we have ample evidence that the Reformers of the English Church held very different doctrines on the spiritual grace of baptism, and the Holy Eucharist, from what the modern Evangelicals would have us believe.

† Thoughts on the Times. By the Rev. W. Carus Wilson, page 5.

‡ A Letter in Defence of those Ministers of the Church of England who know that not all the baptized, but "as many as are led by the spirit of God, they are the sons of God."

§ Ibid., page 40.

[CORRESPONDENCE.]

Rev. and Dear Sir.—In remitting my annual subscription for the Churchman, I have sometimes ventured a word upon the state of our branch of the one Holy Catholic Church, (as we trust,) in this region and diocese. I write *currente calamo*, in the midst of various cares, and many more serious calls upon my time, than I can possibly devote to this subject. You will have to excuse many *formal errors*, and very likely some of a graver character. I have little to say in regard to our little parish. We have a true hearted, devoted man, for our rector, who is content to labor in season and out of season, and upon this uncongenial soil, hoping but for slow advance in gathering a congregation, he is satisfied with small things.

The internal dissension which now rends the very vitals of our Church, operates not a little to retard its progress here. The suspicion, and in some quarters, the open imputation of the arbitrary exercise of Episcopal authority, in cases beyond its jurisdiction, or in modes before unheard of in this country, or in this age perhaps, unless in the case of the Bishop of Rome, add not a little to our apprehensions for the future. And when we add to all this, the obloquy and reproach which has been attempted to be fastened upon the character of those who have lately exercised the Episcopal office in the American Church—and the clamor and scandal growing out of the solemn proceedings of the only Court of Bishops, in our church, which had ever been called to sit in judgment upon one of their members; we are compelled to acknowledge that there is something wrong—not to say sadly wrong—somewhere.

Having been all my life a careful observer of the goings on of trials in courts of justice, I must say, that not only those judges who do administer justice equally and impartially, but those also, who from an honest heart, labor to do so, in our country generally, escape all reproach, all clamor, and evil speaking. There is nothing which the people generally so much venerate, as their courts of justice—and when there is any very loud clamor, there is great reason to suspect very great incompetency, or great want of impartiality. This clamor, when once it gets excited, may be out of all proportion to the cause of offence, but when it grows out of a trial in a court of justice, it does not generally proceed from nothing. This and many other things leads me to fear that the Bishop of your diocese may have been severely dealt with—that the trial and the decision may have been somewhat influenced by *doctrinal* preferences, and by *partizan* feelings.

I do not pretend to believe that all who sat in the case were wholly influenced by such considerations—this would be an absurd charge, and one which no one would credit. But I apprehend that all who look into the trial, will think it a remarkable circumstance, that those Bishops who had condemned Bishop Onderdonk's course in the ordination of Mr. Carey, were just the ones who took upon their shoulders the whole burden of the judgment, and that without their weight and counsels, the case would have resulted in a mere formal censure for imprudence or conduct unbecoming a Christian Bishop. This is perhaps all I ought to say upon this subject.

I hope I shall not be esteemed an intruder in alluding to one or two other subjects, in another quarter, which very much concern our peace and quiet. I would not allude to them if they were not already public, and if I did not feel a very deep interest in them myself—and if I did not believe that many others feel a like interest. Being myself brought up among Congregationalists, and baptized in infancy only, and by the hand of their ministry, many years ago, I felt it my duty to make a formal and public acknowledgement of my Christian faith, and upon many accounts preferred the Protestant Episcopal Church to any other, and received confirmation at the hand of a Protestant Episcopal Bishop. I allude to these matters thus in detail, in order to show my principal ground of preference at the time, which was the truly Catholic character of our church, as I then believed. It was this liberty of belief, which I then so much valued, which I thought so necessary, and so becoming any Church, which professed to be an integral portion of the one Catholic and Apostolic Church. My great objection then and now, to the Roman Church, was and is, not that she teaches differently from my own view of the teaching of Holy Scriptures, for in that I could make some allowance for differences of opinion, but that she teaches that all her dogmas are necessary to be believed by *all her members, in order to salvation.* I then believed, and now believe, that any one who will assent to the Apostles' Creed, and who leads a devout life, and will receive holy baptism, in serious, earnest keeping, and looking for salvation through Jesus Christ as the only Saviour of men, ought to be received, and held in one communion, so long *as they choose.* And that no layman can justly be subjected to any inquisitorial visitation for opinions' sake, be he Romanist or Universalist, or a lodger at any of the intermediate stages. It is this more than anything else which is the source of my greatest comfort in our Church, and where I hope and trust, by God's blessing, to spend the remnant of my days on earth, and in heaven at last. If others desire a purer faith, it does not disturb me, or if they choose to use the Virgin Mary, mother of God, as an intercessor at the throne of grace, or to offer prayers *for the living and the dead.*, or if they believe in developement, whether Romish or Unitarian, it matters little to me, so long as I have my liberty.

I have, then, been pained exceedingly at the demonstrations in Vermont. The Bishop of that Diocese has felt it his duty to write a pamphlet against the editor of the Churchman, for no other assigned reason, than because he justifies this same toleration of opinion among the clergy. I am no theologian, and cannot pretend to decide upon the propriety of allowing men to receive a creed according to their own view of its import; but it seems to me it would be safer to adopt a *new creed*, as was done in the cases of the Arians and other early heretical sects, then to insist upon *cramming* the present creed into our clergy, with the gloss of the *particular Bishop*, of the *particular diocese*, in each *particular case*. It does seem to me, we must have liberty to receive the doctrines of the Prayer Book, *as we understand them*, or else we must have a new council and define the faith anew. I admit that Bishop Hopkins may be right, very likely is right, but it does not seem so to me—and he now says, it does not seem so to the "major part of his clergy;" how then are the laymen of that diocese to know that he is right, unless he is infallible, which he does intimate, and which I suppose would be a more Romish dogma than any part of the decrees of the Council of Trent.

One word in regard to the late "official censure" in the form of a pastoral letter, which (as a gentleman from Vermont informs me) the publisher charges to the faithful at the rate of eighteen pence a number. The claims there put forth seem to be reviving in the Church of that diocese, the doctrine of the King's Bench in England, in regard to the law stated in the celebrated cases against Woodfall the publisher of the Junius letters, where Lord Mansfield insisted that the jury had nothing to do but to pass upon the *fact* of publication, and the court could pronounce upon the guilt or innocence of the accused by the character of the paper published, without reference to the motives which induced the publication, or the occasion which called it forth even; which doctrine has been repudiated in civil matters in every country where the common law of England prevails for fifty years, as subversive of the very cardinal principles of civil liberty and personal freedom. But I have no time to dwell on this painful subject. One is pained that Mr. Hoit should have deemed it expedient to take the *first step* which led to the correspondence, and is doubly pained that so light a matter should have induced a learned and pious bishop, who claims to be a lawyer, (and quotes Blackstone in his pastoral letters,) to have assumed so many positions which he was compelled to defend by the *non natural* sense which he so much deprecates and denounces, or else abandon them, which a proud man is so reluctant to do; and not only pained but amazed that a judge should persist in inflicting *official censure*, which is *punishment*, not only after having denied a trial by peers, which is the birthright of an Englishman and doubly dear to an American, but that this should have been done without impleading the offender, or alleged offender, and giving him an opportunity for defence in the presence of the Judge . . . I have no time, or I should like to review this correspondence with that severity which it deserves.

I am, &c.

From the Protestant Churchman.

THE LAITY.

We insert, with great pleasure, the following excellent communication from the venerable Bishop of Illinois, on a subject of great importance to the Church. The desire to exclude the Laity from the Councils of the Church, is one of the most alarming features in the recent "developments" of the Tractarian system.

JUBILEE COLLEGE, ROBIN'S NEST P. O., }
Illinois, April 9th, 1846. }

To the Author of the Churchman's Manual, 26 St. James' Place, London.

MY DEAR SIR,—I received, a few days ago, your letter dated the 15th of January, 1846, and with it a "*little work*" entitled "The Churchman's Manual," which you say has been altered and improved till it "has been much read in Britain, and not unknown in the United States."

This little work you have been pleased to dedicate, you say, "to the Chief Bishops in England and Ireland and Scotland," "and the Presiding Bishop in the United States of America." If by the last be meant myself, I beg leave to decline the address; for I would not willingly countenance the thought of dropping the name "Protestant," given always to my venerable predecessors.

You do not say that "the Chief Bishops" to whom you have dedicated your "book," have actually given their assent to *all* it contains, by formally authorizing you to say it was "*by permission.*" Had they done this it would have grieved the true friends of the Episcopal Church in America, for thereby would have been manifested a disapprobation of the Constitution of the Protestant Episcopal Church of the United States which has never heretofore been expressed by them. Please to turn to the 30th and 31st questions of the "Churchman's Manual." These relate solely to forms and ceremonies, and you ask "by what authority they are set forth?" The answer is—"By the authority of those to whom God hath entrusted the Spiritual government of the Church." The next question is—"Who are they?" Answer—"The Bishops or Apostles, assisted by the Priests or Presbyters." Here, it is evident, you leave out the LAITY entirely. By the principle above laid down, they have nothing to do "in setting forth" "the forms and ceremonies of the Church," and if so, certainly not in making her laws and ordinances.

If this be correct, the Church, since the prophets have been fulfilled, in kings becoming her nursing fathers and queens her nursing mothers, has been in an error. But for the present we would say nothing of emperors sitting in her councils, nor of kings and parliaments making laws and setting forth forms of prayer and other ceremonies; but to one thinge we would most respectfully call your most serious attention, because it involves the sorrow in our bosom, already alluded to. On the first leaf of our American Prayer-Book are printed these words:—

"THE RATIFICATION OF THE BOOK OF COMMON-PRAYER—By the Bishops, the Clergy and the Laity, of the Protestant Episcopal Church of the United States of America, in Convention, this the sixteenth day of October, in the year of our Lord, one thousand seven hundred and eighty-nine.

"This Convention having, in their present session, set forth a book of *Common-Prayer and administration of the sacraments and other rites and ceremonies of the Church*, do establish the same."

Here, you observe, that the LAITY are an integral part of the Convention of the Protestant Episcopal Church in the United States. Our practice, therefore, is contrary to the principle laid down in your Manual; and should the latter be approved by the Chief Bishops of England, Ireland and Scotland, it would manifest an hostility towards us of America hitherto unknown, and most to be deplored if it be true.

It is somewhat remarkable that inreferring to Scriptural authorities by which the Laity are supposed to be rejected from the councils of the Church, the self-same chapter and verses are mentioned by the "Manual," that are selected by Bishop White and all the American writers on this subject, to establish the contrary principle—viz: that the *Laity* ought to have a seat in our Conventions. In the 15th chapter of the Acts of the Apostles there is given an account of the first council of the Christian Church. This was at Jerusalem, and St. James, the first Bishop, presided. And who were they over whom he presided, and who had a voice in its decisions? The Apostles and Elders ONLY? Not so the record. In the fourth verse it appears that the messengers from Antioch were "received by the *Church*" AND "*the Apostles and Elders!*" "*The Church*" consisted of the "*Brethren*;" the Laity such of them as attended and represented the main body of baptized persons in Jerusalem and vicinity; and these when acting *with* the Apostles and Elders, and thus being an integral part of the council, had power not only to receive messengers from Antioch, but to act upon the substance of that message, and to SEND both messengers and message back to Antioch. Read the 22d and 23d verses of this 15th chapter of the Acts of the Apostles.

"When it pleased the Apostles and Elders *with the whole Church*, to send chosen men of their own company to Antioch with Paul and Barnabas, viz: Judas, named Barnabas, and Silas, chief men among the brethren; and they wrote letters by them after this manner. The Apostles, and Elders, *and Brethren*, send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."

In the 25th verse the language is such as to lead to the same conclusion. *It seemed good unto* "us." By this word "us must be meant the SIGNERS *of the letter*. And who were they? Answer, "the *Apostles and Elders, with the whole Church.*"

These are the references which the author of the Churchman's Manual has been pleased to designate in order to convince the reader "*from Holy Writ*," that the Laity are not an integral part of the councils of the Church of God—nor have any power or right to give sanction to ecclesiastical law or to the "establishment of the forms and ceremonies" of the Church of God. Your candid mind, on a re-examination of the subject, will I trust, perceive that the evidence, to which your readers are referred, proves the contrary. However this may be, one thing is a fact, the first Convention of our primitive Church in America *admitted the Laity* as an integral part of that body; and acting with the Presbyters, all laws made by them and sanctioned by the House of Bishops, are valid, and *none else*. This has been approved by the practice of all the individual Dioceses, and never questioned by any one parish in the United States. And till the Oxford movement and other tendencies to Rome, no fault has been found with us in England. Your little work, however, seems to speak a different language, and to lay down a different principle: a principle evidently concurring with the practice of the Papal Communion, which was always to depress the Laity and exalt the Clergy; especially all such as are inclined to exalt the Pope above the civil power.

In reply to your statement that your "*little work is not unknown in America*," I would respectfully observe, that whoever, being a true Protestant, has read it with *approbation*, has not been aware of the error which it has been the humble endeavor of the subscriber to point out; an error which if generally received and acted on, will destroy the Protestant Episcopal Church in America, and erect on its ruins a Papal temple. In view of such a catastrophe, and the struggles which must precede it, I cannot but devoutly thank the *good God* that we *honestly* and *scripturally* can claim the Laity as our safeguard in the solemn crisis which seems to await us. While scarcely a man among the Laity, worth a fig for his honesty or talents, has apostatized to Rome, how crowded are the ranks of the clergy in following poor Mr. Newman in his "DEVELOPMENTS;" all ending in Rome for the present, bui in what, next year, we cannot say,—perhaps atheism.

How thankful, therefore, ought we of America to be, that the Episcopal Church, in her incipient steps, was free to obey and follow the example of the first Churchmen in Jerusalem, by admitting the Laity as a constituent part of ecclesiastical legislature! What a privilege it is that we have now, in our struggles with Papists, the benefit of their counsel. They have spoken, and they will speak against all Romanizing tendencies. As in the first Convention of the Christian Church in Jerusalem, so the Apostles and Elders—their successors—can safely rely on their "Brethren" of the Laity, for aid in making wholesome laws, by which the Church shall now be purged both of impurity in morals and heresy in doctrine; and thus all things "be so ordered that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

With great respect, I am, dear sir, yonr faithful friend and humble servant in the Lord,

PHILANDER CHASE,
Senior Bishop of the Prot. Ep. Church in the U. S.

Domestic Intelligence.

MAINE.—The following are Bishop Henshaw's appointments for visitation in this diocese.

Tuesday evening, June 30, Trinity Church, Saco. Wednesday, do. July 1, St. Stephen's, Portland. Thursday, do. July 2, Christ Church, Gardiner. Friday, do. July 3, St. Mark's, Augusta. Fourth Sunday after Trinity, July 5, St. John's, Bangor, A. M. and P. M. Wednesday and Thursday, St. Paul's, Brunswick, *convention.*

RHODE ISLAND.—On Wednesday, May 18, the Bishop preached in Christ Church, Lonsdale, and confirmed two persons.

On the Sunday after Ascension, May 24, the Bishop preached in Emanuel Church, Mannville, A. M. and P. M. And at Diamond Hill Plain, in the evening of the same day.

CLERICAL CHANGE.—The Rev. E. W. Stokes has resigned the charge of St. Luke's parish, New Haven, and has accepted a call to Christ's Church, Providence, R. I., and wishes his papers and letters directed accordingly.

A letter of dimission to the diocese of Massachusetts has been granted to the Rev. James C. Richmond.

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—Tuesday morning, May 19th, divine services were held in St. John's Church, Sheldon. Prayers were read by the Rev. Mr. Bolles of Batavia, and the Bishop preached. On the same day, in the Methodist Chapel at Wales, the Rev. Mr. Bolles read prayers and the Bishop preached.

On the next day, 20th, in the Universalist house, the Rev. Mr. Platt read prayers, and the Bishop preached. The Rev. Mr. Bridgman, who has labored in these places, was detained from the services by sickness in his family.

On Ascension day, May 21st, the corner-stone of St. John's Church, Buffalo, was laid by Bishop DeLancey. Morning service was held in St. Paul's Church, where prayers were read by the Rev. Mr. Ingersol, assisted by the Rev. Mr. Platt, who read the lessons. The Ante-Communion was read by the Rev. Dr. Shelton; the Epistle by the Rev. Mr. Fuller, of Canada. The Bishop read the Gospel and pronounced the Benediction. When the services at the Church were concluded, the Bishop, the Clergy, the Wardens and Vestry of St. John's Church, and the congregation moved in procession to the place where the Church is to be built, when the services appropriate to laying the corner-stone were performed by the Bishop, and an address was delivered by the Rev. Mr. Schuyler, the Rector of the Church, in the presence of a very large concourse of people.

The Bishop preached in the Presbyterian house of worship at Silver Creek, on Friday, P. M. 22nd.—Prayers were read by the Rev. Mr. Tyler, of Fredonia. The Rev. Mr. Campbell, of Le Grange, and the Rev. Mr. Platt, of Rochester, were present.

On Saturday morning, the 23d, services were held in the Baptist house at Le Grange—where the Rev. Mr. Tyler read prayers. The Bishop baptized *one* infant and preached. The Rev. Mr. Campbell was also present.

At Forrestville, in the afternoon of the same day, the Bishop preached in the Methodist chapel and confirmed *two* persons, (one in private.) Prayers were read by the Rev. Mr. Platt. The Rev. Messrs. Campbell and Tyler were present.

Sunday morning, 24th, in Trinity Church, Fredonia. Prayers were read by the Rev. Mr. Platt, assisted by the Rev. Mr. Campbell, who read the lessons and the Te-Deum, and by the Rev. Mr. Tyler, who read the Ante-Communion service. The Bishop preached and confirmed *twenty-six* persons, (one in private.) The confirmation preface was read by the Rector, the Rev. Mr. Tyler. In the afternoon the Rev. Mr. Campbell read prayers, assisted by the Rev. Mr. Tyler, and the Rev. Mr. Platt preached. At the third service the Rev. Mr. Platt read prayers, and the Bishop preached. Large and deeply interested congregations attended these services.

Institution.—On Sunday morning, May 17th, the Rev. John Henry Hobart was instituted as Rector of Trinity Church, Geneva. Morning Prayers were read by the Rev. Mr. Van Ingen of Rochester. The institution service was performed by the Bishop, who also preached the sermon. Major James Reese the senior Warden, delivered the keys of the Church to the New Rector. This venerable Layman was a member of the Convention which in 1811 elected Bishop Hobart Assistant Bishop of New York. The Rev. Dr. Hale, and the Rev. Mr. Wilson, of Bath, also were present and assisted the new Rector in the administration of the Holy Communion.

MISSIONARY.—The Rev. T. Atkinson of Baltimore, will preach the annual sermon before the Board of Missions at its meeting in this city, the 23d instant. A public meeting will be held the second evening, at St. George's Church.

The receipts of the Domestic Committee from April 15 to May 15, are $2,622; of the Foreign Committee for the sama time, $3,844. The Good Friday collection for the Jews amounted to $1936.

MARYLAND.—The corner-stone of a new church to be dedicated in honor of the Holy Trinity, was laid in Upper Marlbro, Prince George's Co., on Thursday, the 7th inst., the Rector (Rev. Mr. Nelson) officiating.

The Church of St. Stephen, in Lee street, Baltimore, was consecrated the 14th inst., by Bishop Whittingham, who also preached and celebrated the Eucharist. Thirteen of the clergy were present in their robes.

The Rev. John P. Bansman, late of Virginia, and the Rev. Benjamin Franklin of Western New York, have been received by letters dismissory.

The Rev. Mr. Shiras has been fully acquitted by the ecclesiastical court of the Standing Committee, of the charges brought against him by the Rev. Edward C. Jones. In the case of the Rev. Mr. Gassaway, a *nolle prosequi* was moved for and granted.

MISSOURI.—Third Sunday after Easter, May 3, fourteen were confirmed in St. John's Church, St. Louis, and one sick person in private.

The Rev. E. H. Cussey has become the Rector of Grace Church, North St. Louis.

PENNSYLVANIA.—*Annual Convention.*—(From the Banner.)—Thursday, May 21, 1846.—The Convention met at 8 1-2 o'clock, A. M., at the call of the Bishop, who opened the meeting with appropriate Collects.

On motion of the Rev. Dr. Dorr, it was resolved to adjourn at a quarter before 11 o'clock,—to attend Divine Service, and to allow such Rectors as have worship in their Churches the opportunity to conduct it,—and to meet at 4 o'clock, P. M.

On motion of Mr. James S. Smith, the election of Officers ahd Committees was made the order for 5 o'clock, P. M. An amendment of the Rev. Mr. Suddards, that the election take place at 10 o'clock this morning, having been rejected.

In our report last week of the proceedings of yesterday, we omitted to notice an amendment to the 17th Diocesan Canon, proposed by the Rev. Dr. Coleman, providing for the annual appointment of a Committee, "whose duty it shall be to draw up, with the advice and approbation of the Bishop, a report of the state of the Church in this Diocese; which shall always be entered on the minutes." It was made the order for this morning, and was adopted.

The Bishop subsequently appointed as a committee under this Canon, Rev. Mr. Suddards, Rev. Dr. Dorr, Rev. Mr. Newton, Messrs. James S. Newbold and Francis Hoskins.

The Rev. Mr. Claxton moved that the next annual meeting of Convention be held on the first Tuesday of June, 1847.

The Rev. Mr. Clemson proposed the third Tuesday of May, at "West Chester."

Judge Lewis moved to amend, by striking out "West Chester," and inserting "St. Andrew's Church," Philadelphia, which prevailed, and the hour of 5 P. M. being introduced, the next meeting of the Convention will be in this city, on the third Tuesday of May, 1847, in St. Andrew's Church.

The Rev. Mr. Cooley proposed the formation of a Church Building Society, under the sanction of the Convention, and the appointment of a committee to report a Constitution, etc. forthwith. The Rev. Dr. Ducachet moved the reference of the subject to a committee of three to report to the next Convention, which was carried, and the Rev. Dr. Ducachet and the Rev. Messrs. Cooley and Suddards were appointed the committee.

On motion of the Rev. Dr Coleman, a commttee of five was appointed to report to the next Convention, upon the expediency of requesting the Bishop of the Diocese to ordain Deacons under the sixth Canon of the General Convention of 1844.

The committee are, the Rev. Dr. Coleman, Rev. T. M Clark, Rev. E. Y. Buchanan, Messrs. J. S. Smith and Thos. Robins.

On motion of the Rev. Dr. Upfold, a committee of three was appointed to devise and report to this Convention some plan for securing more certain contributions from the several parishes to the Episcopal and Convention funds. Rev. Dr. Upfold and Messrs. Wharton and Welsh were appointed the committee.

Convention then adjourned at half-past ten o'clock.

To Correspondents.

"Sojourner" in our next: his *arant courier* was received.

The "Thoughts on Trinity Church just before Consecration" is received, but found too long for insertion.

A number of articles, and among them Dr. McVickar's Appeal for Prayer Books, a notice of the Church of the Crucifixion, and "Confessions of a Presbyterian" are unavoidably omitted.

"Viator" in our next.

Married.

On Monday, 1st. of June, at St. Luke's Church, by Rev. John Murray Forbes, Theodore Denton Meigs, to Miss Julia E. Tooker, daughter of John N. Tooker.

Clergy of the Protestant Episcopal Church,

Residing in the City of New York and its vicinity with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., 359 Fourth st., and 3, 129th st.
Anthon, D.D., Rev Henry, 2d Avenue. corner of 10-h st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. Gregory T., corner of Tenth st. and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bradin, Rev. James W., 292 Henry street.
Bourns, Rev. Edward, 18 East Fourteenth street.
Carder, Rev. James D., Fort Hamilton, New York Harbor.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
Cruse, D.D., Rev. Christian F., 185 Seventh street.
Dowdney, Rev. John, 162 Fourth Avenue, and 20 John st.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Evans, Rev. Benjamin, 172 Broome street.
Forbes, Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 24 Howard street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 266 Tenth street.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers street.
Howland, Rev. Robert S., 15 Washington Square.
Hoyt, Rev. Ralph, 213 Green street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, 31st street, between 2d and 3d ave.
Jones, Rev. Lot, 77 Second Avenue.
Labagh, Rev. Isaac P., 450 Houston, corner of Mercer st.
Lyell. D.D., Rev. Thomas, 77 Anthony street.
Marcus, Rev. Moses, cor. of Lexington av. and 27th. st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 152 Waverly Place.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, cor. Pike street.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second Avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson street.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 26th near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Schroeder, D.D., Rev. John F., St. Clement's Place.
Sweetser, Rev. Henry W., 127 Bleecker street.
Taylor, D.D., Rev. Thomas H., 70 Second Avenue.
Thayer, Rev. Foster, Fitzroy Place, 28th st., between 8th and 9th Avenues.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev. Jonathan M., 10 Hurbert street.
Walton, Rev. William, 2 Abingdon Square.
Whitehouse, D D., Rev. Henry J., 120 Eleventh street.
Williamson, Rev. Charles H., 72 Murray street.
Wilson, D.D., Rev. Bird, Theological Seminary, Chelsea Square, Twentieth street.

BROOKLYN.

Blake, D.D., Rev. John L., 3 Cornel Place, Clinton street.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington av., near Fulton Ave.
DeKoven, Rev. Henry, 83 State street, Brooklyn.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Lewis, Rev. William H., 24 Myrtle Avenue.
Noble, Rev. Birdsey G., 30 Clinton street.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, between Schermerhorn and Livingston streets.

WILLIAMSBURGH.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

JERSEY CITY, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. Albert C., Grand street.

Calendar.

JUNE.

7. TRINITY SUNDAY.
11. St. Barnabas the Apostle.
14. First Sunday after Trinity.
21. Second Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Third Sunday after Trinity.
29. St. Peter the Apostle.

Notices.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—A regular meeting of the Board of Managers will be held at the Church Depository, on Tuesday, the 9th inst., at 5 o'clock, P. M.

WM. H. BELL, Secretary.

PROTESTANT EPISCOPAL TRACT SOCIETY.—A regular meeting of the Board of Trustees will be held at the Church Depository, on Tuesday, the 9th inst., at half past 5 o'clock. D. HUBBEL HOYT, Rec. Sec'y.

P. E, CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday school room of St. Clement's Church, on Monday evening next, 8th inst., at half past 7 o'clock.

THOMAS P. CUMMINGS, Rec. Sec'y.

June 6th, 1846.

CHURCH OF THE HOLY TRINITY, BROOKLYN HEIGHTS.—The Chapel of this Church will be opened for Divine Service on *Trinity Sunday*, the 7th June next, at half-past 10 o'clock, A. M., and on the succeeding Sundays at halfpast 10 o'clock, A. M. and 4 P. M., until the organization of the Church, at the completion of the interior of the building, about September next.

Brooklyn, June 6th, 1846.

GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Wednesday, the 24th day of June, 1846, at 6 o'clock, P. M.

By order,
EDWARD Y. HIGBEE, Secretary.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church, in the city of New York, on Tuesday, the 23d of June next, at 9 o'clock, A. M.

P. VAN PELT, Secretary.

New York, May 28th, 1846

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of this Association will be heid on Tuesday, the 23d of June next. in St. Luke's Church, in the city of New York, at 7 P. M.

The Annual Sermon will be preached the same evening in said church.

Divine Service to commence at 8 o'clock.

The Essay will be read before the Alumni on Wednesday, at 12 M.

By order, &c.,
W. WALTON, Recording Secretary.

May 25, 1846.

STAWBERRY FESTIVAL.—The ladies of St. Matthew's Church, Jersey City, will hold their Annual Soiree, for the benefit of the Church, at the *Lyceum Hall*, on Tuesday evening, June 9th, at 8 o'clock.

Strawberries, Ice Cream. &c., will be served at 9 o'clock. Music through the evening.

Tickets 50 cents, to be had at the door.

The Wardens and Vestry of the Episcopal Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services held every Sunday morning at half-past 10 o'clock, and every Sunday evening at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service. JOHN GRIGG,
Rector of the Ohurch of the Crucifixion.

June 6th, 1846.

Anglo-American Free Church of St. George the Martyr, No. 410 *Broadway, near Canal street.* This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, RECTOR.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this paper.

DANIEL DANA, Jr., Agent.

Acknowledgments.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledgest he receipt of the following sums, viz:

From St Luke's ch, Kalamazoo, Rev Azel D Cole, for Prayer-books sold, $3; St Paul's ch, Brookfield, Ct, Rev H D Noble, 5, and for books sold, 2—7; Chapel of St Matthew's Hall, Port Colden, N J, Rev P L Jaques, 1 02; Mr and Mrs Samuel Governeur, annual, 8; Calvary ch, N Y, Rev S L Southard, 50. Total amount, $69 02.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, June 2, 1846.

Advertisements.

BOOKS.

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THE subscribers have now on hand, Prayer Books of every size and style of binding, printed on the best paper, and *with very large type*; which owing to increased facilities in manufacturing, they are able to sell at very moderate prices. STANFORD & SWORDS.
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New up-town Bookstore, 633 Broadway,
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D. APPLETON & CO., have just published, Expository Lectures on St. Paul's Epistle to the Colossians, being an attempt to apply the Apostle's Argument respecting the Errors on the subject of The Meditation of Christ at Colosse, to the present circumstances of the Church, by Daniel Wilson, D. S., Bishop of Calcutta, 1 vol. 12mo —$1 25.

A new work from the pen of this eminent divine, will doubtless be received with interest both by the Clergy and Laity.

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BISHOP WHITE'S OPINIONS, on certain Theological and Ecclesiastical Points, being a compilation from the writings, and in the words of the Right Reverend William White, D. D., some time Bishop of Pennsylvania; by a Protestant Episcopalian.

Contents—Section I. Of Original Sin; II. Of the Plan of Salvation; III. Of Good Works; IV. Of Evangelical Preaching; V. Of the Bible, &c.; VI. Of the Early Fathers and Tradition; VII. Of the term Catholic, &c.; VIII. Of the Church; IX. Of Episcopacy; X. Of Apostolical Succession; XI. Of Schism; XII. Of Charity; XIII. Of Spurious Liberality; XIV. Of the Sacraments; XV. Of Baptismal Regeneration; XVI. Frequent Communion; XVII. Of the use of a Prothesis, or side table for the Eucharistic Elements; XVIII. Of Catechizing; XIX. Of Forms of Prayer; XX. Prayer Book; XXI. Daily Prayer in the Church; XXII. Holy-days and their observance; XXIII. Object of Religious Assemblies, and of Novelty in Sermons; XXIV. Of Insubordination and Irregularity; XXV. Of Education on Church Principles; XXVI. Of the Thirty-nine Articles; XXVII. Of Calvinism; XXVIII. Of Places of Worship—their design, the uses of Music, and Ornament; XXIX. Of the Reformation, and of the Church of England Divines, since the Reformation; XXX. Of the place of departed spirits; XXXI. Of uniting with professing Christians exterior to the Protestant Episcopal Church; XXXII. Of Revivals, true and false; XXXIII. Of the Solemnization of Marriage; XXXIV. Of "Unbosoming the Mind" to a Minister; XXXV. Of the terms "Vital Piety," "Vital Godliness," "Conversion," and "The Sabbath;" XXXVI. Of the General Theological Seminary; XXXVII. Of Archbishop Laud—of Bishop Hobart; XXXVIII. Of certain books, e. g. Neale's History of the Puritans; Mosheim's Ecclestical History: Dr. Milnor's History of the Christian Church: Dr. Hawes's History of the Christian Church, and of Mr. Toplady: Scott's Commentary, and Doyley and Mant's Commentary; XXXIX. Of the Heathen.

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Poetry.

For the Churchman.

REFLECTIONS

On the removal of St. Ann's Hall, from Flushing, Long Island, to St. Clement's Place, New York.

BY ONE OF THE PUPILS.

The joyous spring-time at last has come,
And its pleasures once more are ours;
Its verdant meadows, its leafy trees,
Its merry songsters and spicy breeze,
And its gay and fragrant flowers.

But in vain for *us* do the flowers unfold,
And their loveliest charms display;
For the busy hum of the crowded street,
We leave the music of voices sweet,
And the spring bird's joyous lay.

But this is not all that binds us here,
The *beauties* of the *spring*:
To every object that we see,
To every nook and every tree,
Sweet recollections cling.

They call to mind some gentle friend,
Companion of our mirth;
They tell of many a peaceful joy,
Of happiness without alloy,
If such be found on earth.

Our little chapel, calm retreat,
Where we at morn and even
Have daily knelt to worship God
To listen to his holy word,
With loved ones now in Heaven.

O, never may we kneel again,
Around that throne of grace!
No longer lift our hearts above,
Nor celebrate a Saviour's love,
Within that sacred place.

We know that this is not our rest:
Earth cannot be our home.
How soon our happy days have fled,
And now, the last "*good night*," is said,
The parting hour has come.

O! there are high and holy ties,
That bind us to those we love;
These holy ties we know must sever,
We part, but trust 'tis not for ever,
For we hope to meet above.

St. Ann's Hall, Flushing, L. I., April 17th, 1846.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXX.

FEAST OF ST. BARNABAS THE APOSTLE. JUNE 11TH.—It is said of this blessed saint, in the portion of Scripture appointed for the Epistle of the Day, that "he was a good man, and full of the Holy Ghost and of faith."

A good man. He who is untrue to his obligation to renounce the world, the flesh, and the devil, but allows their influence to prevail over his judgment and feelings, will probably view such a definition of character as falling far short of what should give interest in the eye of the world. Something that will prompt to enterprise in gratifying ambition, covetousness, or other strong passions or inclinations of our nature—nay, that will urge even to an impious desire and effort to surpass competitors in fearlessness of God and man, may command the smile of applause, and reduce to contempt the estimate formed of the humble sounding record, He was a good man.

But there is many a heart which, however far falling short of true views of goodness, is still measurably attracted towards it, and not willing to abandon the hope, or lose the persuasion, of possessing it. Of this the great deceiver would take advantage for his malignant purposes against the real virtue and happiness of our race. He would substitute for goodness its counterfeit, impressing its appearance on qualities and properties easily perverted to a furthering of his designs. He would raise to an unjustly high estimation, and tempt to an undue dependence upon, those which, however good in themselves, are but parts of holiness and virtue, and may be cherished in the sore inconsistency of a still very imperfect, faulty, and sinful general character. And this is his most dangerous artifice. A thorough, open, and avowed contempt for goodness bears too strong marks of its infernal nature to gain much hold on the minds of men; and a direct profanation of a profession of goodness by boldly claiming that quality for overt and high-handed infringements of the laws of God and man, is too obvious a deception to be very extensively practised with success. But when the appearance of here and there a good emotion, and the doing of now and then a virtuous and useful deed, or even, to a certain extent, traits and habits thus uniformly marked, are rested in as themselves sufficient, however otherwise the character may fall short of the fulness, consistency, and uniformity, essential to the strict truth and justice of the appellation "*a good man*;" we see a delusion which, taking the law of God for our guide, we must regard as eminently perilous, and as having brought ruin on many an immortal soul. The inherent corruption of our nature, although it may allow us to cherish an esteem for goodness, and a desire to be not utterly destitute of it, will yet dictate an accommodation to the selfishness, indolence, distorted views, and still more positively sinful propensities, which it engenders. It will urge to such an estimate of the character for which we should strive, as will make it of as easy attainment as possible. It will tempt us to stop at some near and comparatively easy point of acquisition, as a sufficient measure of goodness, and will invest but a very imperfect degree of it with the unreal appearance of being all at which we need aim.

Let us suppose the character given of St. Barnabas, that "he was a good man," propounded for an explanation of its real meaning. How various would be the definitions of it!

One regards it as necessarily including only honesty, sobriety, industry, and frugality, ingenuousness and punctuality in social dealings, amiableness, benevolence, and charity in thought, word, and deed, towards fellow men. Where these qualities exist, it is supposed that there is all that is required to make up the character of a good man.

Busy bustling activity in a favorite scheme or system of benevolence, so monopolizes the regards of some as to be considered the embodying of every thing needful to entitle one to the credit of being truly good.

One's own heart is often soothed with the flattering delusion, and others are beguiled into the unfounded belief, of sufficient goodness being possessed, if there is accorded strict and punctilious observance of religious acts and ceremonies, or if there is attained a certain height and kind of religious excitement and experience, and an aptitude for bold and clamorous profession and devotion.

Here the character of a good man is abundantly secured by abstinence from certain worldly customs and compliances, without much scrupulousness respecting the principles, tempers, passions, and dispositions of the heart; while, on the other hand, any degree of worldly mindedness will be admitted, provided clear immoralities are avoided, and a decent show of religion is kept up. And often there will be a subtle union of both these principles in the strong and despotic hold which the pursuits, profits, and honors of the world take of a mind which imagines that it is not worldly, because eschewing what are called worldly *pleasures*; which supposes itself pious because regular in what is deemed sufficient attention to religious duties; and which is steeped in deadly insensibility to the obligations of Christian charity, because of strict honesty of dealing, and generosity in the care of one's own household.

There are those, too, according to whose views no one can be a good man in the evangelical sense who enjoys not an assurance of being of the elected few, who, from all eternity, have been exclusively chosen in Christ, for the possession, of necessity, of God's favor here, and everlasting happiness hereafter.

Thus various and inconsistent are the leadings and decisions of the human judgment, when it sets itself up in independence of the law of God. As that law is the only rule of human goodness; as it is He who is to approve or disapprove of every man's character and conduct; and as reward or punishment is to proceed from Him alone; it is clearly presumptuous to admit of any conclusion, or any notions, on this subject, independently of Him. His will and decision are amply unfolded to us in the Holy Scriptures which He has caused to be written for our learning. To their views we must implicitly accede before we can cherish any reasonable idea respecting the true meaning of the phrase "a good man."

These divine oracles, in the various precepts and illustrations by which they describe and recommend the character of a good man, make it to embrace, as essential parts, honesty, sobriety, industry, and frugality; frankness, candor, benevolence, purity, and fidelity. They represent it as totally incompatible with envy, deceit, evil speaking, and all other vicious inclinations, propensities, and practices. The religion which they indispensably require includes union with the Church, devout and constant participation in its services and ordinances, especially the holy and mysterious memorial and showing of the Lord's atoning death; and consistent uniform progress in a life of evangelical devotion and personal piety. They denounce, as utter inconsistencies, devotion to the world, being lovers of pleasures more than lovers of God, attempting the utterly impracticable union of the services of God and mammon, and the tolerance in the heart of any degree of that covetousness, which, be professions, and feelings, and doings, in religion what they may, is fatal to the Christian character and hopes—is *idolatry*. They forbid, as at entire variance from Gospel goodness, all vain and ostentatious show of religion, pride for the possession of its privileges, and the sacrifice of charity, humility, decency, and order in its exercises; while, within the bounds of the principles and rules thus indicated, they require a heartfelt, earnest, and zealous interest in religion, and the consecration to it of the best and warmest feelings of our nature; and justify the Christian in looking for the precious reward of peace of mind, joy in the Holy Ghost, a soothing and animating sense of divine favor, and a heart-cheering and elevating anticipation of future eternal happiness and glory.

All these, however, fail to reach the genuineness and integrity of the Gospel character of a good man, which, for the glory of God, as well as our own moral security, and highest happiness and welfare, requires the humble submission and allegiance to Him of all the faculties and powers of our nature; unless they emanate from a great, holy, and controlling principle, an essential element of genuine Christian goodness, without which no moral and spiritual endowments, and no practical developments of them, come up to the measure of divine requirement. This principle is set forth in the record of the saint of this day, that "he was full of *faith*." It leads the Christian to a cordial and entire reception of the plan of mercy and salvation unfolded in the Gospel, and thus gives to his religion and virtue an evangelical character. No mind of serious, enlightened, and unbiassed reflection, could ever, either by turning its thoughts within, or directing them without itself, see, in the religion and virtue presented to its view, an object which it can regard as worthy of the acceptance and approval of an infinitely holy, pure, and perfect God. Its imperfections and lack of purity must render such acceptance and approval, if ever accorded, an act of mere grace and mercy. And this is to be extended in entire subjection to the will and pleasure of Him who exercises it. His knowledge of what is in man, and full discernment of his heart and mind, enable Him to extend His requisition of the terms on which He will show favor, to inward principles and affections, as well as to the regulation of outward acts. And while the same properties of His infinite nature lead Him in His wisdom, so is He moved by His essential and surpassing goodness, to *make* that requisition for man's greater happiness, and for the more essential security of what of virtue and holiness is attainable by him. Hence without faith it is impossible to please God. Without faith, therefore, there can be no goodness having reasonable hope of acceptance with Him. This is a law of our nature; for it is established for its government by our Maker; and no laws but those thus established can be either proper or fitted to our nature. This law, then—the law of God, and therefore the law of our nature—being our guide, we cannot admit that any one can have a fair legitimate claim to the character of a good man, who is not "full of faith;" that is, who does not subject his whole character and conduct to the influence and control of the faith of the Gospel. The great Centre of the Gospel system, Jesus the Saviour of the world, must be the one Object on which his heart and mind and soul are supremely set. His need of this Saviour must be deeply and sincerely felt, in all its humbling, penitential, and self-sacrificing effects on his own soul, and all its required fulness of appreciation of the divine, gracious, and redeeming attributes and acts which fitted Him to be man's sufficient Saviour. Conscious that in this Saviour is his only hope, the Christian should submit himself, with the docility of a little child, to be taught and guided in the way in which Jesus has declared that the grace, mercy, and salvation rendered attainable by Him, are to be secured. He should bend his whole efforts to walking in that way, to the entire sacrifice of whatever differing suggestions his own mind may urge; and remembering that as it is required of him by an authority which he can neither question nor reject without sin, and to which, therefore, he must surrender all the oppositions of his own reason and judgment, so does it claim to be presented under a full sense of his native insufficiency, either for ability to do, or for merit in what may, by *conferred* ability, be done.

With a heart deeply impressed and thoroughly imbued with such principles, the good man humbles himself before his Saviour. He seeks not to invent, discover, or adapt a religion, according to his own judgment, tastes, or views. His only question is, What doth God require? *That* he knows must be the best for him; and the better if it disciplines his moral and intellectual nature by requiring assent to truths which he could not discover, belief in mysteries which he cannot open, and the discharge of duties destitute of inherent moral obligation, bounden only by God's positive appointment, and it may be unwelcome and even revolting to the natural man.

If thus the Christian is truly willing and desirous to walk by faith and not by sight, and believe even where it has not been given him to see; "casting down imaginations,* and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" the way of evangelical goodness will not be hard to be discerned by him. The faith and Church of Christ will be found clearly marked out in His Holy Word; together with all that is required to secure for each its divinely appointed instrumentality in leading to the personal practical devotion to God of all the heart, all the mind, all the soul, and all the strength. In this devotion, thus governed, and in it only, consists the character of a good man, as God's word describes it; and as it is embraced in the observance of that comprehensive epitome of all that the Lord requires—loving Him above all things, and our neighbors as ourselves,

* λογισμους, reasonings, 2 Cor. x. 5.

But the faith required of the good man, and the Catholic teachings of the Church which God has established as his instructor and guide, clearly enforce it as a fundamental principle that he can be such only by being "full of the Holy Ghost."

Nothing is more fully proved by human experience and observation, than the entire insufficiency of man's natural powers, either to guide him in the ways of holiness and virtue, or to enable him to walk therein; and nothing more prominent in God's word than the graciously provided remedy in the influences of the Holy Ghost. These give light to discern the truth, and will and ability to embrace and follow it; and in proportion only as a man is blessed with these, and duly improves them, is he a truly good man. Conformably to this great principle of true religion, is the divinely established evangelical system of faith and duty provided for that state of Christian discipleship which, entered by baptism, is maintained by communion with the body or Church of Christ. With this sacred institution is deposited the faith, and to it are committed the sacraments, ordinances, and ministrations, through which man is to preserve a spiritual union with his Saviour, and be made the recipient of the renewing, directing, aiding, and sanctifying influences of the Holy Ghost. And blessed be God, through the infinite merits of the mediation of Jesus Christ in behalf of man, this Divine Spirit has so far raised our nature from the effects of its apostacy in the first parents of our race, as to implant in every breast a principle and a moral power, to which the Gospel may successfully appeal, so that every man may place himself under the Gospel's care and guidance, and as a member of Christ, a child of God, and an inheritor of the kingdom of heaven, use the means, and avail himself of the pledges, which Christ has ordained for the growing up into Him in all things of the members of His body the Church, for their increasing with the increase of God, and for their being loved and nourished and cherished by Him; "till" they "all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It is through the Holy Ghost, whom the Father sends in the name of the Son, as the animating and sanctifying Spirit of His body the Church, that its members are to be thus, in Gospel holiness and virtue, kept, through faith, unto salvation. And when the Christian so seeks the grace of that Divine Sanctifier, and so profits by it, as to walk religiously in good works, in all the commandments and ordinances of the Lord, consecrating hereunto all the principles and affections proper to the several duties which he owes to God, to his fellow men, and to his own soul, to him may be applied that highest and best of characters, which adorned the saint of this day, "a good man, and full of the Holy Ghost and of faith." B. T. O.

From the Southern Churchman.

In the Southern Churchman of March 20th, there is the following notice: "The Young Churchman's Miscellany," edited by Rev. J. A. Spencer, A. M., New York: $1,50 per annum. No. 3. The March number of this publication, designed for the instruction of the youthful members of our Church, is the only one we have had an opportunity of examining. While we are pleased with the views and spirit of the article, 'The Reformation in England,' we cannot give our sanction to a portion of the Editor's language, in the one entitled 'Holy Baptism.' We cannot by any means regard 'Union with Christ,' and union with the Church, entirely synonymous and as identical. The tale from the Flemish, 'What a mother can endure,' is of thrilling interest, and contains a fine moral for old, as well as young."

The Editor of the Young Churchman's Miscellany begs to say to the Southern Churchman, that he is equally grieved and astonished at the notice above quoted; and he must demand in justice to himself, and the periodical which he edits, to state most explicitly, that he neither believes, nor teaches any such Papistical notions as the *opus operatum* of the Sacraments, or anything of the kind. He has no where asserted that "union with Christ and union with the Church, are entirely synonymous and identical; " he holds no such doctrine. He has not said, nor ever dreamed of saying that baptism alone without reference to qualifications of heart and mind, without regard to anything but to its bare performance, makes a man holy, ensures his salvation, and transforms him into a new creature in Christ Jesus; he could not tolerate so grievous an error for a moment. What he *has* said he must beg the privilege of quoting: "Even when our first Parents sinned, and brought upon themselves and all their children for ever death and misery, even then God in His compassion stretched forth the arm to save; even then he promised salvation, He promised that a door should be opened, a way of return should be provided. This was in the death and sacrifice of the Gracious REDEEMER, who bore our sins and died the death that we by sin had merited. And this SAVIOUR, this Divine LORD and Master, appointed the holy sacrament of Baptism, to bring us near to Himself, to make us 'members' of his body, the Church, to graft us into Himself by a union which we cannot explain in words but which is none the less real and true. He chose this as the way to make us His 'children,' to adopt us into his family, to give us privileges and blessings to which we have no right by nature, to bestow upon us the precious helps of the HOLY GHOST, to enable us to call upon GOD as our Father, and to plead with Him as His sons and daughters. It pleased this blessed Saviour moreover to make us 'inheritors to the kingdom of heaven,' to give us, in Hholy Baptism, a title to that glory and happiness which our first parents lost, and to make over to us, the hopes and the consolations of eternal life in the realms of bliss above."

Again; "His baptism benefits him not in his impenitence and sin; it is not a charm; it will not save him—it will not help him in the least, if his heart be so unchanged, and worldly, and wicked—it only makes his case worse, for he is daily breaking and trampling under foot the most solemn vows and obligations which one could take upon himself.

"Be not deceived, then, dear readers; you have all been baptized; you have all been regenerated in Holy Baptism; you have all been taken out of a state of wrath and condemnation, and placed in a state of grace, yet this is not enough—your lives, O rember it well, your lives must agree with your profession, or all those blessings have been given to you in vain. If you are not good, and obedient, and kind, and prayerful, and seeking to walk in the ways of GOD's commandments, your state is a sad and fearful one, nay, rather it is disgraceful, and terrible to think of. But if you are striving by God's grace to lead holy and consistent lives, daily endeavoring to know more of his will, to get closer and closer to the cross of CHRIST, daily keeping before your eyes the uncertainty and shortness of life, and the nearness and sureness of death, and judgment, then bless GOD and press onward. Bless Him for the inestimable privileges of Holy Baptism, of being made his children, and heirs of eternal life; and bless and praise Him evermore for the precious gifts and graces of the HOLY GHOST, which shall shine more and more unto the perfect day."

The Editor of the Young Churchman's Miscellany will trouble the Southern Churchman but a few moments longer. He hopes, most sincerely, that there will be no further occasion to speak doubtingly of the principles or soundness of the Miscellany, on all points decided by the Church. He trusts that brethren in the ministry will remember the object he has in view, in this publication; viz., the spiritual and eternal good of the young; and that, consequently, any *apparent* deviation from the standards to which all are most solemnly bound, arises from deficiency of intellect, incorrectness of expression, incapacity, or anything rather than wilful error, anything rather than a thought of departing from the truth as contained in the Bible and the Prayer Book.

N. Y., March 28th, 1846.

When you are with those that can teach you, be much more forward to hear than to speak.—*Christian's Manual.*

Learn all that you yet understand not, with an humble teachable disposition of mind, from the authorized ministers of Christ set over you in His Church. Think not that you are grown too wise to need their further instruction. When you grow proud of your own understanding, and think that you can judge of all things at the first hearing, and that all is false which agrees not with your first opinions; and that ministers can add but little to what you know already; then you are nearly perverted: for this self-conceit is the root of a multitude of errors.—*Christian's Manual.*

Some are so intent on their own merits, as to have low thoughts of grace and mercy; and some think so highly of the power of divine grace, as to diregard holiness, and actual duty. Nothing is more common than to set truth against truth, and duty against duty, when they are such as God hath joined together; but the true nature of religion is nothing else but faith turning the soul by repentance from the flesh and the world, to the love and praise and obedience of God, in joyful hope of the heavenly glory.—*Christian's Manual.*

If the clear assertions of Holy Writ are to be discredited on account of difficulties which may seem to the human mind to arise out of them, little will remain to be believed in revealed or even what is called natural religion; we must immediately part with the doctrines of atonement—of gratuitous redemption—of justification by faith, without the works of the law—of sanctification by the influence of the Holy Spirit; and we must part at once with the hope of the resurrection. "How are the dead raised up, and with what body do they come?" are questions more easily asked than answered; unless it may be an answer to refer the proposer of them to the promises of Holy Writ, and the power of God to make good those promises.—*Horsley.*

Christ was made so truly man, that whatever took place in the human nature of Christ may be considered as a model and example of what must take place, in a certain due proportion and degree, in every man united to Him. Christ's soul survived the death of his body: therefore shall the soul of every believer survive the body's death. Christ's disembodied soul descended into hell: thither, therefore, shall the soul of every believer in Christ descend. In that place the soul of Christ, in its separate state, possessed and exercised active powers: in the same place, therefore, shall the believer's soul possess and exercise activity. Christ's soul was not left in hell: neither shall the souls of His servants there be left but for a season. The appointed time will come, when the Redeemer shall set open the doors of their prison house, and say to His redeemed, "Go forth."—*Horsley.*

We assemble together to confess our sins to God; to pray for what we want; to give thanks for His favors, to hear His will, admonishing us to repent, and letting us know the consequence of impenitence; to know His mercy and terms of our redemption; to receive and communicate the pledges of God's goodness and mercy. By these religious acts, performed as they should be, conscience is kept awake and upon its guard, acquitting us when we do well, reproaching us when we do otherwise. Here and every where, are the uses of outward and public worship; which, when performed as it should be, will be attended with an essential grace of God.—*Bp. Thomas Wilson.*

In tracing the page of history, the mind recoils from the numerous monuments of human nature in ruins, which are every where presented. Characters of vice and deformity are perpetually occurring. Even in the sacred records, such characters abound, and exhibit man, in every variety of situation, as fallen, degraded, and depraved. Occasionally a brighter scene opens; a devout Samuel ministers in the temple, and a pious Hezekiah fills the throne. The divine image shines forth, and the virtues of individuals declare whence man derived his origin. The introduction of these ornaments of the human species, is no less grateful to the pious reader, than a refreshing stream to the weary and thirsty traveller, in passing through the parched desert. His heart burns within him whilst he pursues the reviving record, and his eye dwells with delight on the animating page. He feels thankful to the "Giver of all good," for raising up such examples of distinguished excellence, and exhibiting such evidences of the power of divine grace in the transformation of the human character.—*Stowell.*

He had a continual regard to God. It was not only in the retirements of his closet, that this sentiment prevailed; but in every sieve through which he passed, in public and private, in his intercourse with the world, and in the duties of domestic life, in his study, and at his table, in the business of the day, and in the stillness of the night. He viewed the divine Majesty as incessantly compassing him about, as above him, and within him, as his "strong hold whereunto he might always resort," as his treasure, his life, his *all*. In every undertaking he considered how he could in any measure advance the glory of God. Whatever subordinate motives might influence his conduct, this was the predominant principle. His Master's honor was ever nearest and dearest to his heart. He regarded

"Him first, Him last, Him midst, and without end."

—*Stowell's Life of Bp. Thomas Wilson.*

The serious thought of death teaches ministers how to preach, and the people how to hear. It awakens the preacher to awaken the hearers. It is a mercy that we have tongues to speak, and you have ears to hear. Death teaches us the wisest estimate of all the wealth, and honor, and greatness of this world; for it showeth them all to us in their final state, and what they will prove to us in our greatest need.—*Christian's Manual.*

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A CLERGYMAN of a neighboring diocese, who has had several years experience in teaching the Classical and English branches, is desirous of some situation of the kind,—either as Principal or assistant in or near the city. He would prefer such an engagement as would give an opportunity for the occasional performance of pulpit duties. For particulars, address "W. G., Box 230, Branch Post Office." May 2—8t$

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MISCELLANEOUS.

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